

International Journal of Religious Education

December 1957

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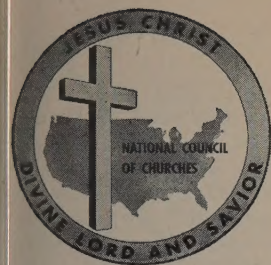
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"The Flight into Egypt" by *Fra Angelico* (Florentine, 1387-1455), from the San Marco Museum, Florence. Photograph from Fratelli Alinari by permission of the Art Reference Bureau.)

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Unless otherwise indicated, Scripture is from the Revised Standard Version.

Christmas Greeting

Behold, I bring you good news of a great joy which will come to all the people . . ." (Luke 2:10). This is the announcement that comes to us afresh each Christmas. It is the announcement to which Christian education leaders and all Christian people are called to dedicate themselves. The gospel is a joyous message. Communicating it to a group of persons, old or young, should be a joyous task.

The members of the *Journal* staff try to enter into their work, too, as a joyous adventure in helping those who use the *Journal* in their teaching. Those of us who process orders, type manuscripts, or prepare mailings, are a part of the team as well as the editors. All our work is directed toward helping readers, all of the year,

enter into teaching as a joyous Christian vocation.

The good news is "to all people" and Christmas remind us of this fact. The privilege of the Christian teacher is that of helping "all people" to hear and respond to the message of the Christ. We extend the good wishes of the Christmas season to all who are sharing in any way—curriculum writers, trainers, teachers, researchers, parents, pastors—in this teaching ministry of the Church.

J. Martin Bailey
Alfred Britton
Virgil E. Foster
Elsa Herreilers
Yvonne Ho

Robert Lechner
Carolyn Miller
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Gloria Watson
Lillian Williams

One who goes to the Convent of San Marco in Florence is captured by its atmosphere of beauty, serenity, and confident faith. This impression is first given by the large cloister surrounded by a colonnade with arches, the whole dominated by a great cedar tree. It is intensified as one examines the frescos painted by the monk known as Fra Angelico. These are on the walls of the cloister, of the chapter house, of the halls upstairs, and of the cells of the monks.

The paintings, commissioned by Cosimo de' Medici as a penance, were intended to strengthen the devotional life of the Dominican monks for whom the Convent was remodeled and decorated. They are admirably suited to this purpose. Fra Angelico was a fine and original painter, but he would probably be glad to know that people viewing his pictures think of the subject first rather than of the artist.

The whole Convent is now a museum, and in the hospice or reception room where the monks welcomed poor wayfarers in the name of Christ, there have been gathered a notable collection of Fra Angelico's work from other locations. Here are the glowing, colorful paintings of paradise thronging with angels, and scenes of the Nativity.

Fra Angelico was called "Beato," the blessed, because of his piety and the spiritual quality of his painting. He had little idea of what hell would be like, but he was sure he knew heaven, and his representations of paradise have not been surpassed for charm and decorative beauty.

In the hospice there is also a wooden chest which is decorated. It is on one of the panels of this chest that the painting shown on the cover appears. The original is only about a foot square. The colors are fresh and lovely—yellow, gold, gray, blue, green, and a touch of red in the blanket around the Infant.

The little painting wears an air of calm confidence. The forward thrust given by the slight upward diagonal of the foreground figures is held in check by the downward diagonals of the background and the firm verticals of the formal trees. The parents are fleeing to Egypt with the Baby whose life is in danger, but they are not in panic; they are sure of God's protection.

The stories of the birth and infancy of Jesus have been a never-ceasing source of inspiration to artists. This delightful representation of the Flight into Egypt is one of the most pleasing in the history of painting.

Lillian Williams

Special issue on church and college

The interest of churches in education goes far beyond the Christian education conducted within church walls. Long before Sunday church schools were formed churches had established colleges, universities, and seminaries. Many of the great schools of higher education were established by churches and some of them are still largely church-supported.

The whole church is interested in the whole education of persons. The whole church has a concern for higher education that must not be lost sight of in the trend toward tax-supported schools and in the face of the heavy demands made upon colleges and universities by increasing student population.

The place of this concern in the life of the whole church

will be explored in a special issue of the *Journal* in February 1958 called "Church and College." It will relate this concern to the work of all in the church—parents, teachers of children, youth leaders, pastors, and officials. Local churches cannot "farm out" to colleges and university the whole work of "higher education." Much depends on what happens to a young person before going to college, the continuing relationship of the church to him while he is on campus, and the way the church performs its whole role in relation to the role of the college. This concern must be kept central in the life and work of the church. See coupon on page 35 for ordering copies of this special issue.

Virgil E. Foster

WHEN THE SEER in the Revelation to John was invited to enter the throne room in heaven, he found himself in a setting of pure worship. Angels and celestial creatures alike were praising "him who lives for ever and ever." Thanksgiving, obeisance, and eternal reverence characterized the atmosphere of the heavenly court, as the elders cast their crowns before the throne and sang,

Worthy art thou, our Lord and God,
to receive glory and honor and power,
for thou didst create all things,
and by thy will they existed and were
created.

All of this says that the final attitude of the Christian is worship. Obedience, love, adventurous faith, and Christian action in the long last are caught up into adoration and praise. In the worship of God these find their fulfillment.

Give worship its proper place

It is highly important, therefore, that we give to worship its proper place in our Christian experience. And as one looks at the beauty of some of our churches, considers the orders of worship that are available, and views the worship centers in our church schools, one gets the impression that we are doing just that. But are we? To follow the procedure of an order of worship; to rise, sing, and bow the knee—to do all of this may or may not result in true worship. It should not be forgotten that among those whom the prophets criticized most scathingly were some who had multiplied ritual and ceremony. They had attended to worship, but they had not worshipped.

As we think of our past experiences, how many moments of genuine worship can we recall, experiences such as Isaiah had in the Temple when he saw the Lord, high and lifted up? Was there one at that student retreat at Lake Geneva, Montreat, Ridgecrest, Silver Lake, or Estes Park? Perhaps it was at confirmation, baptism, or when we united with the church? Or was it just last Sunday in the sanctuary? Wherever, whenever, or howsoever it was, the moment changed our lives and we knew that we had come face to face with the final Reality of the universe, with none other than God himself.

When we truly worship

What is it that we do when we truly worship? First of all, it should be said that at such times we are not conscious of the details of our im-

"O come, let us adore..."

by CHARLES M. LAYMON

Editor of Adult Publications,
Board of Education, The Methodist Church,
Nashville, Tennessee.

mediate environment. Whatever part they have played as symbols to suggest spiritual things, in the experience of worship itself they lose their identity. It is for this reason that men may know worship in simple, unadorned churches as well as in cathedral-like sanctuaries, in the kitchen of a simple cottage as well as in a chapel quiet in its holy light.

In the moment of worship, we also turn from our problems and our desires, except the longing for God himself. This is not to suggest that worship is a Buddhist escape from life; it is, instead, to point out that when we are preoccupied with ourselves we close our minds to God. If, on occasion, when attending church, we find it difficult to realize the divine presence, it may be that instead of following the service in its intention to awaken within us a consciousness of God, we were thinking of all the things that troubled us. And before the hour had passed, we had developed an emotional, egocentric state. God seemed far, far away; our focus was only upon ourselves. We could and did not worship.

When we truly worship our attention, devotion, and sensitivities are centered upon God. We are caught up in an awareness of him that is completely absorbing. This was what Goethe longed for when he prayed,

O let me ever feel love eternally!
Thou all-loving who didst ever
Create sun and moon and stars,
Heaven and earth and me!
Upwards to thy breast,
All loving Father!
Praise is my
Only prayer.

Such a realization as the poet sought, of God's power, holiness, beauty and love, comes as we worship and adore. Both our hearts and our voices are lifted in praise.

There is also a worship in silence.

Walt Whitman gave us his own personal testimony here. He said,

I became tired and sick
Till rising and gliding out I wandered
off by myself,
In the mystical moist night air, and from
time to time
Looked up in perfect silence at the stars.

Experiences such as this bring an inflow of God's power and peace for daily living.

Again, there are times of worship that grow out of thinking and contemplation. The apostle Paul knew such a high hour when, after struggling with the problem of the refusal of the Jews to accept their messiah, he thought of God and his will in history. Overwhelmed with the mystery and wonder of divine providence he cried out, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! . . . For from him and through him and to him are all things. To him be glory forever. Amen." (Romans 11:33, 36)

Christmas time is worship time

This is the Christmas season. Worship is native to this holy time. Angelic choirs sing, "Glory to God in the highest," and wise men from the East join company with shepherds from the hills before a manger-crib. In the face of the babe is the light of the world.

As we take our place with others through centuries past who have bowed at the stable's sacred shrine, we feel within a movement to adoration and praise. Here God has come to earth for our deliverance and redemption. Heaven is brushing earth with gladness, as love bends low to save and serve. The Word has become flesh and dwells among us. And so we sing, "O come, let us adore him, Christ the Lord!"

The Nativity stories

by J. Carter SWAIM

Director, Department of the English Bible,
Division of Christian Education, National
Council of Churches; member of the committee on
the revision of the Apocrypha, Standard Bible Committee.

THE EARLIEST EVANGELIST gave us a Gospel without Christmas. Mark says that "the beginning of the gospel of Jesus Christ" was the preaching of John the baptizer (Mark 1:1, 4). That is important for our theology. Paul and the author of the Fourth Gospel gave a high doctrine of Incarnation (John 1:1-5, 14-17;

II Corinthians 5:18f; Philippians 2:5-11), but neither of them has a word about the events we associate with Christmas.

Apostles preached about the mighty deeds which Jesus wrought, the way in which God's purpose came in him to its fulfilment, the crucifixion, the resurrection—but, so far as the record

in Acts shows, never a word about the angels and the shepherds and the Magi. It is the resurrection, rather than the wondrous birth, which is for them the seal of Sonship and the means by which life and immortality were brought to light.

Luke, on the other hand, has given us so many songs of the Nativity that he has been called "the man who gave us Christmas." He tells of the Annunciation (1:26-38), of the birth outside a crowded inn (2:1-7), of the chant of the angelic choir (2:8-13), of the coming of the shepherds (2:15-19), of the circumcision and presentation in the temple (2:21-39). Matthew has other infancy narratives. He tells of the visit of the wise men (2:1-6), of Herod's wrath (2:7-18), of the flight into Egypt (2:13-22).

Nineteenth century "lives" of Jesus sought to arrange in precise chronological order the sequence of events which Luke and Matthew relate. This attempt has been generally abandoned, since it is now realized that the Gospels are intended to proclaim good news rather than to provide the kind of information required by the Bureau of Vital Statistics. Because the Lordship of Christ in the New Testament rests upon circumstances other than the birth, it is important for us to understand what Matthew and Luke mean to tell us by the Nativity incidents they have added to the earliest Gospel.

Although not the oldest of our records, Matthew is conventionally placed first in the list of New Testament books for the reason that his desire to find parallels between Jesus and the prophets makes his book a natural link between the Old Testament and the New. Some of Matthew's infancy narratives seem to have been written for the purpose of finding new meanings in Old Testament words. Thus, he gives Bethlehem as Jesus' birthplace not because, as in Luke, Joseph and Mary had gone there for census enrolment, but because the prophet of the poor had said:

"And thou Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for from thee shall come a ruler
who will govern my people Israel"
(Matthew 2:6; cf. Micah 5:2).

The holy family went down to Egypt "and remained there until the death of Herod" (Matthew 2:15). The real purpose of this, as Matthew relates it, was not so much to escape the wrath of Herod as to find fresh meaning in words long known and loved: "Out of Egypt have I called my son" (Matthew 2:15). Matthew



An English artist, Arthur Fretwell, painted this Nativity scene in modern dress as one of a series of six paintings recently installed in the new Church of St. Mary the Virgin in Mansfield, Nottinghamshire, England. In an attempt to relate the story of Jesus' birth to contemporary life, he sets the scene in a barn. Joseph wears trousers and a yellow jacket, and Mary has short hair.



The fifteenth century Flemish painter Rogier van der Weyden set his scene of the Adoration of the Magi in a medieval town. Dressing Mary and Joseph as peasants and the Magi as nobles, he uses costumes of his time.

is here quoting Hosea (11:1), who, in turn, is alluding to words which God spoke to Pharaoh (Exodus 4:22). In the first instance the words had to do with that great historic deliverance which we know as the Exodus. Matthew senses that in Christ a new deliverance has been wrought for mankind: he has been set free from all the darkness and bondage symbolized by Egypt. That is the real point his Gospel is eager to make.

But there is another element, too, in the infancy narratives. They are concerned to tell us not only that Jesus is the fulfilment of Hebrew hopes but also that he is for all sorts and conditions of people. Genesis 46:34 reflects an ancient view: "Every shepherd is an abomination to the Egyptians." It was by humble shepherds hard at work that the glad song was heard: "I bring you good news of a great joy which will come to all the people" (Luke 2:10). A star there was that heralded the birth, and this was seen by men whose business it was to study the stars. The "wise men from the East" believed that human destiny was linked with the elemental forces of the universe. They were the scientists of the time. Also, they were foreigners, and men perhaps of different ages. Those whose pilgrimage led them to the manger reveal Christ's universal appeal. From earliest days he drew all men to him.

Failure to enter fully into the purpose and meaning of the birth stories

has often brought confusion to script writers, uncertainty to the believer, additional cause for scorn to the unbeliever. An editor calls attention to the way in which artistic representation of these stories in painting, music, and drama "mixes up chronology in a grand scramble. The lack of a clear understanding comes out graphically every time people try to write plays or stories dealing with the period." The proposal has been made that a chart be constructed which would deliver everybody from uncertainty.

The truth is that it is not possible to construct either a time line showing the chronology of the Nativity incidents, nor a chart indicating their relationship to each other. Matthew and Luke are the only sources which contain these reports. We get nowhere trying to check them against each other, and most of what they tell us in this connection cannot be checked against historians outside the Bible. We simply have to realize that Gospel-makers were not interested in producing the kind of sequential narrative which *Time* magazine would consider important as background for interpreting a contemporary news event. The Gospel writers have quite a different purpose, and the Fourth Evangelist's description of how he has gone about his work may here apply to them all: "these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31).

The poetic nature of the Nativity stories suggests that artists and dramatists of every age are free to bear their witness in similar fashion.

True insight here relieves us of certain difficulties which the Jerusalem bureau of the *New York Times* might not be able to unravel. Luke tells that Mary and Joseph had gone to Bethlehem to have their names entered in the tax rolls. "This was the first enrollment," he says (2:2), "when Quirinius was governor of Syria." The Revised Standard Version helps us to understand one of the points where Luke's historical accuracy can be checked against other sources. In Acts 17:6, 8, KJV refers to "the rulers of the city." Luke here uses a distinctive word, characteristically employed in Macedonia as the title of the chief magistrates, and so reveals detailed acquaintance with the civil affairs of that region. RSV translates it "city authorities."

With respect to the census of Quirinius, however, the case is not so clear. History knows of a census made by Quirinius in the year 6 A.D. There is no indication that it embraced "all the world," nor that Joseph and Mary would both have had to make a long journey away from home in order to be included. So far as our present knowledge goes, it would appear that Luke's sources led him into an anachronism. Yet Luke is surely not wrong in linking Christ's birth with events that concerned the entire region ruled by

Rome. The term translated "all the world" is that from which "ecumenical" is derived—and the ecumenical fellowship, embracing the good people of all the earth, is as William Temple observed, "the great new fact of our time."

This will relieve us of anxiety concerning the precise date of Jesus' birth. Palestinian communities did not have a health department to issue birth certificates, and if they had sent one to Mary her son's natal day would almost certainly not have been listed as December 25th. One of the things we have learned from the ecumenical movement is that by no means all Christians observe that day anyway. In most Orthodox Churches Christmas is celebrated on January 6—thirteen days later than in Western churches. March 25, April 19, and November 25 are other dates on which Christians have celebrated the Savior's birth.

In Britain, the birthday of the monarch is usually not celebrated on the precise anniversary of the natal day, but on some arbitrarily chosen day in June. That is the time when favorable weather can be expected for the

trooping of the colors and other out-of-doors ceremonies. The difference between Orthodox and Western dates for Christmas results from a changed calendar rather than from changed weather. The Orthodox Churches follow the calendar promulgated by Julius Caesar. When this was corrected by Gregory XIII in 1582, it was realized that the Julian calendar, by not providing for leap years, had lost ten days for mankind, and most of the world later made a jump from "old style" to "new style."

Until the sixth century, A.D., the years were generally reckoned from the founding of the city of Rome. A Scythian monk, Dionysius Exiguus, proposed that the year of Christ's birth should be the starting point. It is now realized that Dionysius was in error regarding the year he designated as 1. Correction of the calendar requires us to believe that Jesus was born somewhere between 8 and 4 B.C.

From the point of view of the Gospel-writers, the precise year is of no consequence. What does greatly matter is that a child was born whose coming marked for humanity a new

beginning. Everything now is either before or after Christ. In the Roman Empire December 25 was a day set apart by the votaries of Mithraism in honor of the sun, whose re-birth seemed symbolized by the winter solstice. The feast of the Saturnalia occurred also at the season when the lengthening of the days began to be apparent, as does Hannukah.

From this there does not follow the conclusion sometimes drawn, namely, that Christmas is merely an adaptation of ethnic customs. No doubt pagan practices adhere to the season, but a truer conclusion would be that the early Christians had to celebrate Christ's birth when they could. Being slaves, they didn't often get a day off. December 25th was a holiday which they could put to better use than did their pagan neighbors. This, too, represents a kind of glorious fulfilment of man's long groping after light. Paul says (Colossians 1:13) that Christ "has delivered us from the dominion of darkness." And Zechariah's song gives this as one purpose of the coming of the Child: "to give light to those who sit in darkness and in the shadow of death" (Luke 1:79).

Primaries plan and evaluate

by Emma Jane Kramer WHITE

Specialist in the Christian education of children, Nashville, Tennessee.

Why bother having church school children help plan their unit of study and then evaluate what they have been doing? The value of it is illustrated in this article. Motivation is sharpened, comprehension increased, and retention strengthened when a person decides of his own will that he wants to learn something, selects from procedures in the learning process, and reviews the results. The story given here of primaries in a vacation church school shows what can happen with any age group in any teaching-learning situation, in church school as well as vacation church school.

EDITORS

■ "COME to vacation church school," said the posters. "I'll see you tomorrow at vacation school," said the primaries to each other. "The children will be busy in the mornings, anyway, the next two weeks. They're going to vacation Bible school," said the mothers to each other.

The mothers were correct in their phraseology; the primaries were going to study about the Bible. They wouldn't be able to learn a great deal in two weeks, by adult standards, but the teachers knew that the boys and girls could make a few simple discoveries about the Bible: learn some of its main ideas, a little about its make-

up, and gain a beginning understanding of its influence in the world.

When the children arrived on the first day, they found a room which said, "Come in. You will find many things to do and see here." The teachers had worked hard before the school. There were pictures of shepherd tents and shepherd life on the display board. On a table were several Bibles in different languages and versions, together with a scroll. Nearby was a viewmaster with reels of Bible picture stories. Another table held a group of illustrated books for the children to look at and read: *Tell Me About the Bible*, *A Picture Book of Palestine*, *A Picture Dictionary of the Bible*, and many others.

At first the children "went exploring," discovering all the new things in the room. It was not hard, a little later, to get them to talk about the Bible. Now was the time to give them an opportunity to help decide what they wanted to learn and how to go about the study. At the suggestion of the leading teacher they recalled what they already knew about the Bible, while she wrote on a large sheet of paper what they told her.

"The Bible tells about God," said Jane. She had found that "God" or

"Jesus" was usually an acceptable answer in Sunday school; this time the teacher had to admit that she was right.

"I know a Bible story; it's about David," said Billy with relish. This started others to telling about Old Testament stories which they had never heard in church school but which had somehow become identified with the Bible in their common culture of television, comics, and some Bible story books. The leader put down, "We know some Bible stories," and asked what else.

"I know a Bible verse," said Nancy. "It's 'I was g'lad when they said to me, let's go to church.'"

When the leader reminded them of the Bibles they had been looking at, they contributed, "The Bible is printed in many languages," and "The Bible is an o'd, old, *old* book."

This conversation developed naturally into a discussion of what they did not know about the Bible but would like to know. "Who wrote the Bible?" "Why did they write it?" "Where is the part that tells about Jesus?" "How many different languages is it written in?" were among the things on the new list. Making this list out of real interest, the children had, in a sense, pointed the direction the unit was to take. They had helped to plan it.

Now came a discussion on how to find answers to their questions. Some of the children hopefully suggested a motion picture; others said they liked to make up plays and act them out. Nancy thought if they got all the pictures they could find about Bible people they could learn some things from them. Carol said she would rather Miss Andrews would just tell them some stories; she liked to hear stories. All of these were good ideas, but had been used during the previous year, so the leaders suggested new activities that would widen the experiences of the group. After giving these due consideration, the boys and girls decided to make dioramas of Bible stories they knew. They would divide into groups, each with a different helping teacher, and each group make a diorama.

In addition to these big plans for an entire unit of study, the primaries had to make decisions about session plans. In each of the smaller groups they had to decide what story to use for their diorama. To give ideas and to avoid duplication, each group was given a few Bible pictures. They talked about the pictures, recalled the stories, and chose the story they would illustrate. It followed that they had to decide which children would make the scenery, which would cover



Each group looked over a few Bible pictures, recalled the stories they illustrated, and decided on the story they would use when they made their diorama.

Luoma Photos

the box, which make the figures.

Record books made by the groups were chosen as a way of putting down the facts they learned. The books varied greatly because committees of children decided what should be in the books and because individuals had their own ideas.

When the children were together each day for discussion and worship, the leading teacher had an opportunity to answer some of their questions by telling a story, introducing new Bible passages, teaching new songs, and using pictures. Ideas were expanded by showing different versions and translations of the Bible and by entertaining the assistant minister, who brought his Old Testament in Hebrew and his New Testament in Greek.

Some exciting experiences came to this primary group because little Anna was blind. The teacher brought a copy of a Bible verse in Braille. Anna was so excited she could hardly read it. It was the very first time she had ever had any part of the Bible in Braille. Carol followed the verse in the Bible and helped her as she spelled out the words on her finger tips. When she could "read" her verse to the group, something no other child could do, it gave her great joy and it gave the group new appreciations.

The parents, meeting at the supermarket, exchanged reports from the vacation school. "They're really enjoying it. Jim said that yesterday they had a make-believe campfire and sat about it and listened to old Bible stories the way the early Hebrews did." "Jane's working on what she calls a litany. It's something about the Psalms, only she calls it the Bible

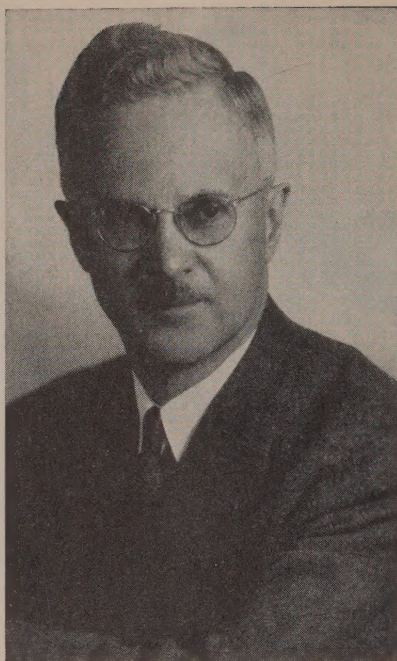
hymnal." "Nancy says she helped to make up a song—the music, that is. She likes to pick out tunes on the piano, though I have a hard time getting her to practice her music." "Are you going to the closing session? Penny says Jim and I both have to go, even though it's Friday morning. She's going to read something she wrote."

The session in which the primaries shared the things they had learned with their parents took a good deal of planning, both in the separate groups and in the department as a whole. Both in the preparation and in the session itself the children reviewed the learnings of the whole unit. This led to a period of evaluation. They got out the list of things they had said at the beginning they wanted to learn about the Bible, and checked it. They also discussed with a good deal of frankness whether they had carried through an early decision of the department to try to live together as friends.

The final session with the parents was conducted with poise and courtesy, and the parents were very proud that their children had learned so much.

The teachers in this group, as in many others, found that it paid to have flexible ideas about the methods used in conducting the course. Even young children can make a few choices of what they shall do in a given unit. Primary boys and girls can help increasingly to decide what they want to know about a subject and what activities they would like to undertake in finding the answers. Planning, summarizing, and evaluating are valuable ways through which both children and teachers grow.

Dr. Shaver retires from weekday department



Erwin L. Shaver

From the General Secretary of the National Council of Churches

It is a privilege to salute Erwin L. Shaver on the occasion of his retirement after a long record of service to the weekday schools of America.

Dr. Shaver came to the International Council of Religious Education at a time when the movement for weekday religious education had lost its national leadership because of the depression and its life appeared to be in jeopardy. The vitality of his mind and personality was quickly felt. He traveled widely in order to give encouragement and counsel to local directors and teachers. He defended the right of parents to ask for released time arrangements from local school boards. He counseled against those measures which some local agencies had taken in violation of a reasonable philosophy of relationship of church and state. He struggled to get texts published under cooperative imprint which would be useful to the total Christian community.

Dr. Shaver never championed weekday work as a vested interest, but his broad interests in local church Christian education included weekday work as one aspect of a total program.

Erwin L. Shaver has a long record of accomplishment to show for his years of service. As he relinquishes this service, he has a great host of friends across America who will thank God for his gifts to the spiritual welfare of hundreds of thousands of our nation's children and youth.

Roy G. Ross

From the chairman of the Weekday Section

During the years that Dr. Erwin L. Shaver has been the Director of Weekday Religious Education, the movement has become more professional in character, with higher standards and practices than it had ever known before. Under Dr. Shaver's leadership the Weekday Section has grown from a rather small group to a membership of over 250.

Dr. Shaver knows the secret of working with other people. His capacity to interest leaders of other fields in the value of the weekday movement has made him an outstanding leader in the total program of religious education. He has meant a great deal personally to members of the Section. In 1952 the Section made Dr. Shaver an honorary member for life in recognition of ten years of service.

ELIZABETH M. HANNA

Oberlin, Ohio, in June 1956, with 350 delegates attending.

From the recent chairman of the Committee

It was my privilege to serve for thirteen years, off and on, as chairman of the Committee on Weekday Religious Education of the International Council of Religious Education. During that time I worked with five directors of the weekday department of the Council. The first four did very important pioneering work in a new movement. Dr. Shaver brought to the movement sound educational understandings, wise executive leadership, and superb ability to coordinate the work of the many denominations and city and state councils involved in weekday work. He never sought to "promote" weekday religious education. He sought rather to guide and safeguard it. His chief contributions were in clarifying objectives, in formulating standards, in developing leadership, in improving curricula, and in unifying denominational and council leadership.

Dr. Shaver was an invaluable interpreter of the movement during the strenuous testing days of the Campaign and New York cases in the courts. His interpretations in writing became the accepted understandings among workers throughout the nation. His name is almost synonymous with weekday religious education.

FRANK M. MCKIBBEN

DR. ERWIN L. SHAVER is retiring at the end of December from his position as Director of Weekday Religious Education for the National Council of Churches after fifteen years as Director and twenty-five years in weekday work. His contributions in this field are summarized in the three tributes that follow.

Before coming to the weekday work, Dr. Shaver served pastorates in Wisconsin, Illinois, and New York, and taught Bible and religious education at Hendrix College, Conway, Arkansas. He was New England Field Secretary of the Congregational Education Society from 1922 to 1926, then was Secretary of Leadership Education for the Congregational churches from 1926 until he was called to leadership in the weekday movement. In 1921 and 1922 he made a survey of weekday religious education for the Religious Education Association, of which he is a member and was vice-president for two terms.

Dr. Shaver has written hundreds of articles, over forty pamphlets, and thirty-one publications, including many books, course guides, a manual, and a survey document.

Dr. Shaver received the A.B. degree from Lawrence College, M.A. degrees from Lawrence College and Columbia University, and the S.T.B. degree from Garrett Biblical Institute. He was awarded a Doctor of Divinity degree by Northland College in 1933 and has been listed in *Who's Who in America* since 1925.

Under Dr. Shaver's leadership the first National Conference on Weekday Religious Education was held in

A public school course reveals God

by Edna Butler TRICKEY

Third grade teacher, Johnston, Iowa;
state children's work chairman,
Congregational Christian Conference of Iowa.

Can moral and spiritual values be integrated into a public school curriculum without offending either state or Federal law or any religious group in the community? Here is one teacher's evidence that this can be done.

FOR THE PAST SEVEN YEARS I have taught a class of eight-year-old children in the public school of Johnston, Iowa. During this time I have been particularly interested in seeing how moral and spiritual values may be integrated into a public school social studies curriculum, without offending either state or Federal law or any religious group in the community. My work along this line was developed as a field report in partial fulfillment of the requirements for an M.A. in education from Drake University, which degree I received in 1956.¹

What I was able to do in my class seems to me to have significance for other public school teachers who are deeply concerned with religious values. And church school teachers who have never taught in public school may find in this experience some insight into the kind of thing which may be happening in the schools their children attend.

No one program can fit every community. The program must be planned in accordance with the social and religious background of the community and must use its specific resources. The membership of the consolidated school in Johnston is fairly homogeneous, and it was no doubt easier to make religious concerns explicit there than it would be in some city schools where the children come with a great variety of backgrounds.

The first step was to try to define the spiritual values with which the school may appropriately be concerned. After careful study, I decided that the public school may rightly relate itself to the following ideas:

1. God has dependable laws, is Father of all, and has continuing plans for the universe. Such a concept would contribute to the children's basic need for security.

2. Jesus' teachings are applicable; i.e., the Golden Rule, which leads to fair play and group action. Experiences of this kind give the children a sense of "belonging."

3. Portions of the Bible can be used as literature. The influence of the Bible in art and in daily living can be brought out without going into sectarian ideas. Learning such things would contribute to the children's sense of achievement.

4. Churches and synagogues are

important, as shown by their influence upon our laws and our daily lives. Since there would be appreciation for all the churches and synagogues represented in the class, the children would gain a vicarious sense of "recognition."

5. Concern for the welfare of others at home and abroad, and wider personal and social understandings, are common goals in the social studies. Experiences along this line would help the children's social growth.

The next step was to examine the content of the social studies for the third grade, to see in what way these ideas could be introduced. The subject matter in these studies dealt with food, shelter, clothing, and elementary science. After some experimentation, I found that the following units of study permitted integration of the desired values:

September

1. Appreciation of Indians. (Standards for group living, appreciation for the world around us, appreciation of other cultures.)
2. Autumn Science. (Dependable laws of seasons, God's plan for a continuing universe, awareness of beauty in the everyday world.)

October

1. Columbus and the Sea. (Our American heritage, understanding God's world on land or sea.)
2. United Nations and Junior Red Cross. (Concern for others, social growth.)
3. Fun Together—Halloween Plans. (Group experiences, fellowship, belonging.)

November

1. Foods. (The bounteous earth and its foods.)
2. Pilgrims and Thanksgiving. (Early American heritage.)
3. The Four Freedoms. (Judaic-Christian principles in action.)

December

1. Christmas Around the World. (Customs, art, stories, music from many lands about the Christ-story; other festivals including the Jewish Feast of Lights.)

January

1. Homes Around the World. (Social growth and values of home ideals.)
2. Safety at Home. (Thought for others.)

February

1. Washington to Lincoln. (Understanding American ideals and growth.)
2. Brotherhood Week. (Being good Americans today.)

March

1. George Washington Carver. (Understanding the scientific approach, with appreciation for Carver and people of other races.)
2. Understanding the Universe. (Spring science of the rain cycle, plant cycle, egg cycle, etc.)

April and May

1. Our Changing America. (New ideas in communication, transportation, clothing, foods, plastics; social growth in our world today.)

In the plans for each month I listed the objectives and the materials I could use, including songs, recordings, filmstrips, sound films, and other community resources available. Then I

¹The full report is given in an unpublished Master of Arts thesis, *A Plan for the Integration of Moral and Spiritual Values into a Third Grade Social Studies Curriculum for Johnston, Iowa, Consolidated Schools*, Drake University, Des Moines, Iowa, 1956.



"Each new discovery of science is a further revelation of God." This idea may illumine the nature objects found on a "science table" in a public school.

Frederick Lewis

put down the group activities which might develop the desired ideas, together with the materials needed for them.

A portion of the program for March may be of interest. It shows how the public school can lay the groundwork in early years for an understanding of the universe: where there is harmony between the discovery of God through science and through other experiences, where death is accepted as part of the plan of life, and where science is part of daily life.

Over the science table was hung a mounted picture of the planets in space, taken from *Look* magazine, bearing the caption, "Each new discovery of science is a further revelation of God."² This set the tone for the study. On this table were later displayed the books used and the experiments done in connection with the unit of study.

²Warren Weaver, "Can a Scientist Believe in God?" *Look* (April 5, 1955), p. 28.

Johnston is in the midst of a very productive farming area. Its chief industry is a hybrid seed company, which carries on intensive scientific research. Johnston is also in the area where George Washington Carver was educated and began his research and teaching career. This made the study of Carver's life, and what science is revealing in the Johnston community, a good approach to moral and spiritual values.

The objectives were as follows:

1. To add to the understanding of George Washington Carver as a person, as a Negro, as a scientist.
2. To apply his theories of looking for the "how come" and the "what for" to the world around us.
3. To look for science at work in our community.
4. To point the way toward belief in a dependable universe with faith and intellectual curiosity such as Carver had.

The children knew about few Negroes except athletes and entertainers.

The study of Carver would give them a broader view. During morning sharing time, *The Story of George Washington Carver*³ was read; then portions from Dr. George Washington Carver, *Scientist*.⁴

George's leaving home to find out the "how come" and the "what for" of things, his prayer for help in finding uses for peanuts, his advice to his students to "put down your bucket where you are," were all of special interest to the children. The fact that at Carver's funeral his friends wore white carnations and sang, "Glory, glory, Hallelujah, His truth is marching on!" was impressive. Some of Carver's recipes were tried and the results displayed on the science table.

The children were pleased to know that Iowa colleges, Simpson at Indianola and Iowa State College at Ames, accepted George Carver when he had been refused elsewhere. I told them of the new Carver Science Hall at Simpson College, Indianola, Iowa.

Of particular interest to the children at Johnston school, many of whose parents are employed at the Wallace-owned Pioneer Hi-bred Seed Corn Company, or the Hy-line Poultry Farms, was the story about the friendship of Henry A. Wallace and George Washington Carver. Henry Wallace tells how as a little boy of four and five years of age, he followed George Carver around the greenhouses at Iowa State College, asking him the "how come" and the "what for" about plants. And because Carver had wanted so much to know the same things when he was small, he took much time to explain such things to young Henry. Mr. Wallace says that from those early wonderings came the ideas that later resulted in his success with hybrids.

A visit was made to the new science addition to the Johnston School and to the Hybrid Laboratories in the community. The high school science teacher talked with the children about some of the wonders of the universe.

Carver's definition of science as "discovering God's secrets" led to a discussion of secrets yet to be discovered.

The director of the Poultry Laboratory placed an incubator in the classroom. From seventy-two eggs, sixty-two chickens were hatched in the next three days. Children from other rooms were invited to see the chick-

³Arne Bontemps, *The Story of George Washington Carver*. New York, Grosset & Dunlap, 1954.

⁴Shirley Graham and George Lipscomb, *Dr. George Washington Carver, Scientist*. New York, Messner, 1944.

ens, and various children acted as hosts, explaining to their guests some of the things they had discovered about chickens.

The teacher read the poem, "Miracles," by Walt Whitman and "A Miracle is God at Work," from *Thoughts of God for Boys and Girls*, (Vol. XII, No. 1, page 50).

The Bible verse, "Stand still, and think of the wonders of God" (Job 37:14), was placed on the bulletin board and children brought pictures of new life in springtime to put around it. Other nature Bible verses and spring prayers were used in morning "sharing-time."

This elementary appreciation of the wonder of God's creative action and healing in a universe of law and order, it was hoped, would help each child to build his religious ideas of life, death, and Easter.

As at Christmas time, I did not interpret doctrinal ideas about the crucifixion and resurrection. When such questions came up, I said that those were matters of varying belief which should be discussed in the home or church.

Death as an ongoing part of the pattern of life in the great plan of

'Margueritte Harmon Bro, *When Children Ask*. New York, Harper & Brothers, 1940.

'H. W. Fox, *The Child's Approach to Religion*. New York, Harper & Brothers, 1945.

the universe was discussed and children's questions were frankly answered, using techniques suggested in *When Children Ask* and *The Child's Approach to Religion*.

This unemotional approach to the whole subject of birth, life, and death seemed very helpful to some children who openly confessed fears about death.

There were many other aspects of this study. Some of the boys made a further study of corn, reading selected materials and visiting the Pioneer Hi-bred Seed Corn Laboratory.

The following are examples of the pupils' creative writing at the conclusion of the month of March:

GREAT WONDERS

The world is full of great wonders!
Think of the wonder of the sun,
How it gives us heat to help the plants grow,
And to help our clothes get dry.

Think of the wonder of the rain.
How it helps the flowers grow;
It makes the grass green;
It helps the corn seeds grow, too.

Think of the wonder of the soil,
How the soil feeds plants and trees;
It feeds the corn so it can grow
Big and tall and strong.

Think of the wonder of other plants,
How they make feed for the cows,
Then we get milk from the cows
For butter and cheese and ice cream.

The world is full of great wonders!
Think of the wonder of all living things—
"Stand still and think of the wonders of God,"
As life goes on and on.

SING, O SING AT EASTER-TIME
For little seeds that sail about,
For pretty flowers of every kind,
Sing, O sing at Easter-time.

For rain to water the pretty plants,
For the sun that keeps them warm,
Sing, O sing at Easter-time.

For birds so pretty that sing so sweet,
For grass so green in summer days,
Sing, O sing at Easter-time.

For food we eat and water to drink,
For butterflies small and trees so tall,
Sing, O sing at Easter-time,
For life goes on and on,
It never dies at all.

Many children seemed to have gained new insights and understandings from this study about a friendly, dependable universe which added to their security and social growth. A beginning scientific approach toward everyday problems was evidenced in children's asking, as Carver did, "What's the *how* come and the *what* for of that?"

The conclusion of the thesis study was that many moral and spiritual values may be integrated into existing public school social studies curriculums without offending either state or Federal law or any religious group within a community.



Public school children studying elementary biology feed a hen cod liver oil. Chickens in the classroom help children "discover God's secrets."

Gregor from Monkmeyer

Bridges for barriers

by Donald O. NEWBY

Executive Director, Department of Youth Work,
Division of Christian Education, National Council of Churches;
Executive Secretary, United Christian Youth Movement.

INCIDENTS arising from barriers of race have focused the attention of the world upon the United States during the past several months. The names Levittown, Trumbull Park, Boston, and Little Rock will indicate that the barriers are widespread. It should be further stated that the barriers involve many different groups, depending upon the section of the country—Indian, Mexican, Puerto Rican, Nisei, Negro, Caucasian.

It is the growing conviction of many Christian leaders that solutions to some of these problems are to be found only as we seek our unity in Christ. The Christian faith can transform these barriers into bridges. Face to face conversations between Christians of varying backgrounds, in a spirit of prayer and dedication, have a unique power. While it should be noted that such conversations have been and are now taking place in many places between different groups, there is ample evidence to indicate that many more opportunities are needed.

The value of face to face discussions, even apart from a Christian setting, was proven in a recent local telecast in Little Rock between Negro and white teenagers.

Brief contacts, such as the one-day work projects and youth forums in Little Rock, the weekend work camps in many large cities, or the one-day institutes in Georgia, are helpful and should be encouraged. However, a much more effective job of understanding our togetherness and the wholeness of the Christian Church can be done in a conference type meeting which is at least three or four days in length. The release of bitterness, the open frankness of admitting one's weaknesses and misinformation, can come only when there is a fellowship of mutual confidence and trust.

Such experiences have taken place, as a by-product, in United Christian Youth Movement training conferences



Traditionally UCYM conferences have been held on an interracial basis.

across the nation for the past twenty-three years. The purpose of these conferences is three-fold: (1) to gain a clearer understanding of the Christian Church, its history, varied traditions and unity of fellowship; (2) to understand better the problems facing young people; and (3) to discover ways by which persons of many backgrounds, bound together by their belief in Jesus Christ, can work together on these problems.

One experience in a UCYM training conference in the Northwest illustrates the point.

Three of the girls were more shy than the others. This was a new experience for them. Work groups were chosen, but in them discussion was stilted and slow. On the second day

two of the three girls laughed and joined in singing fun songs at lunch. Tuesday, during "free time," the girls became involved with a larger group discussing clothes, while the boys joined enthusiastically in a volley ball game. This was a "different" Christian youth conference—six of the thirty-five young people were Dakota Indians. The rest were delegates from eleven different denominations in three states.

The Wednesday night program was devoted to a discussion of the problems faced by Indian Americans, led by an outstanding Indian Christian layman. A new dimension of the Christian fellowship was discovered by all present. The Indian young people learned that there were many aspects of their tradition in which they could take pride. The revelation that came to many of the other delegates was summed up by a sixteen-year-old girl during the bus trip home: "I simply had never before thought of Indians as persons—as Christians. Isn't Marian wonderful!"

Across the continent to the South, another "color curtain" was being removed in a Christian youth conference which included delegates of Asian, African, European and American ancestry.

For most, it was their first time to work, study, pray and sing daily with persons of other races or nationalities. All came on a common basis—they were Christians. Never before had they known the richness of Christian fellowship nor the power of the faith to transcend barriers. The experience was accompanied, of course, by problems, tensions and anxieties. "Do we all eat together?" "How will they treat us?" "Who is he, anyway?" "I'm not going to stay!" The problems were not lessened by the fact that twelve different denominations were represented.

The barrier of race became evident early in the week during a discussion on the unity of the Church and cooperation between Christians. "Does this mean that all churches in a town should work together—even Negro churches?" asked Jack. He was answered by the question, "Are they Christians?" "Well—yes, I guess so, but I can tell you now that this sort of thing can never happen in my town—never!" Charles, a Negro member of the group, said nothing.

On Tuesday, Jack and Charles were seen and heard during free time in the dining hall—Jack with a clarinet, Charles at the piano—working out a musical arrangement. Wednesday found Jack rooting loudly for Charles on the softball team. Daily, the Citizenship Commission of which both

were members continued its thorough study of the problems in race relations and the relevance of the Christian faith to these problems.

A panel presentation on the problem of barriers was given Wednesday night. A Dakota Indian Christian layman shared the problems of his people—barriers unknown to these young people in the South. The Christian leader from Indonesia spoke of the Asian legend of Creation according to which the creator baked some of his creatures too little (Caucasian), others too much (Negro), but some (Asians, of course) just right. He elaborated on the very serious problem of discrimination anywhere between any groups in the world. He also indicated that over three-fourths of the people of the world are non-white and that prejudice is a sin of persons in all groups.

An outstanding Negro Christian layman, a lawyer by profession, spoke next, giving facts not generally carried by daily newspapers. Recreation was forgotten as the group struggled to see the message of the gospel to their world of barriers.

On Thursday, Jack and Charles were both missing from their work group. A quick check by the director located them in a private, energetic, give-and-take conversation which lasted nearly two hours. At the close of the conference Jack, in conversation with the director, said "Remember what I said Monday? I want you to know that I was wrong. We belong to the same Lord. I don't know what can be done in my town, but I will never be the same."

At the close of the same conference, Sally, who had almost returned home the first day, shared her new vision: "I want you to know that this experience has been the greatest thing that ever happened in my life. It has opened up a whole new world. I have never before understood the real meaning of the Christian faith."

Jim, a Negro delegate, shared with the group his anxieties on the first day. "When I got to my cabin I knelt down and prayed for help—prayed that if I had a chip on my shoulder God might take it away. Life will not be easy in our city in the next year or two but I have a new hope in the church."

One of the adults present responded: "I've done a lot of talking about the transforming power of the gospel but never before have I realized so fully that it can transcend all barriers built by men."

These insights are new only to those persons currently being involved in such a fellowship experience for the first time. Similar experiences, count-



Eduardo Mondlane, fraternal delegate from Portuguese East Africa, is one of the exchange students who enrich the summer training conferences of the UCYM.

Marks Photo

less in number and effect, have been taking place throughout the twenty-three year history of the United Christian Youth Movement.

Recent developments in both South and North have proven the necessity for a Christian setting within which young people of various races, backgrounds, and religious affiliations can work together at their problems. Conversations are under way in all but two states in the South and in most states of the North and West. It is imperative not only that these conversations be continued but that they be greatly multiplied. Indeed, apart from such experiences the "wholeness of the Church" can not be fully known. Youth Week 1958 and 1959, on the themes "Lord, Help Our Unbelief" and "In the Household of God," afford splendid opportunities for initiation of conversations by Christian youth of all races in communities all across the country.¹ In many communities this can happen within the community while in other

instances inter-racial conversations need to include larger areas to include more than one race.

Participation of Mexican young people in a Texas conference; youth forums and day work camps in Arkansas; a work camp including Tama Indian youth in Iowa; and the remarkable leadership of a Puerto Rican in New York—all these further demonstrate the determination of Christian young people to exchange barriers for bridges.

The task is well summed up by the response of one teenager in the deep South to the age-old expression, "time will solve the problem—it just takes time." His reply should direct all of us: "No, time does not solve anything. God, working through his people through a period of time, solves problems. We are his people."

¹Additional material which will continue to be of help in such discussions is in the Friendship Press publications on the themes "Christ, the Church and Race," and "The Indian American."

They're Still Your Responsibility . . .

What happens to your youth when they reach the college campus? Preparation for these college years needs to begin in church and home as children and young people grow and mature. Local churches also need to "keep-in-touch" with their students. The next special issue of the *Journal* will help parents and church school leaders do this important job. Reserve your copies now; see page 35.

Group laboratories for church workers



by John B. MIDWORTH

Executive Secretary, Laboratory Program,
National Council of the Protestant Episcopal Church,
Greenwich, Connecticut.

The program of Church and Group Life Laboratories of the Protestant Episcopal Church

Editorial Introduction

The Group Life Laboratories sponsored by the Protestant Episcopal Church are unique training experiences designed to help each delegate improve his effectiveness as a member and leader of a group. Members of a laboratory are helped to understand the feelings and emotions individuals bring to group relationships and to be aware of the hidden motives back of actions and responses.

When even one member of a church attends a laboratory, the whole church can be influenced to improve its group relations. In every committee meeting the member with laboratory training is in a position to create an atmosphere of honest listening and complete acceptance in which others feel free to express their ideas. He can help the committee see its task clearly, weigh the various courses of action objectively, compromise where necessary, and reach a decision to which the largest possible number are committed. He is alert to the spiritual growth of persons as the main business of the church and its various groups.

One who has attended a laboratory finds himself in possession of new tools with which he can help his church deepen its own life, and also reach out to the world around it. He is better able to communicate the gospel in areas of conflict in our culture.

Three-day institutes have been held, also. From these it is possible to gain some initial insights which provide similar types of learning experiences on a short-term basis. Some local churches have used laboratory-type training with groups of laymen meeting one night a week for several weeks. There is a distinct advantage, how-

ever, in going away from home to a conference or retreat center. In such an environment the daily experiences of working, eating, playing, and worshiping together become potent avenues of learning and of self understanding.

Anyone planning either a laboratory or a similar training experience, either on a national, area, or local basis, should be careful to secure competent leadership. Knowledge of content or theory is not enough; supervised first-hand experience in face-to-face groups in a laboratory is essential as preparation for leadership in any such laboratory or other training program. There is need for more opportunities for training in group development. With proper leadership such training can help the church to discover its own nature as a creative and redemptive fellowship, and to develop more skill in communicating the gospel.

W. Randolph Thornton

SEVERAL LEADERS in the Protestant Episcopal Church, concerned with the inadequacy of the Church's Christian education efforts, attended laboratories on group development at Bethel, Maine, in 1949 and 1950, sponsored by the National Training Laboratories. Seeing the implications for the Church, they encouraged others to attend similar laboratories. Among those who responded was Dr. David R. Hunt, present Director of the Department of Christian Educa-

tion. The direct implications of this type of training for the developing program of Christian education became evident, and plans were made to conduct a Church and Group Life Laboratory. In 1953 it was held in Evanston, Illinois. Fifty-five clergy and Christian education directors attended. The staff consisted of clergy and professional workers who had attended one of the Bethel laboratories.

The marked success of this effort encouraged the holding of three laboratories in the summer of 1954, and five more in the summer of 1955. By this time the laboratory program had become recognized as an integral and vital part of the Church's leadership training program. A generous gift from private sources was made to extend the opportunity for laboratory training. A special division of the National Christian Education Department was created and a three-year plan developed, calling for some forty-eight laboratories for the 1956 to 1958 triennium.

Three major learnings have become increasingly evident in this type of group development training. The first of these is an understanding of how groups operate. A large percentage of the work of clergy and professional workers is with committees, boards, guilds, and other groups. Much of the work of the church is carried on in and through groups. The social sciences have, in the past twenty-five years, discovered and made available significant insights concerning groups. These include understandings of how people learn most effectively in group situations, what are the forces in a group which help it to accomplish its task efficiently and effectively, what constitutes effective leadership, and why it is that persons frequently do not hear what is said. Since the church works in and through groups, it should avail itself of the opportunity to understand groups and group life. The group laboratory method is an effective way of gaining these insights and understandings.

The second learning goes much deeper than this, however. A study of a small community—the study of the group of which one is a part—reveals in depth something of the meaning of community, and ultimately of the Holy Community, the Church. The meaning and the language of relationships and the meeting of persons become facts of life rather than interesting but academic topics. The importance of belonging, the need to be free, the place of authority, are areas which become alive and meaningful.

What is there about a Church and

Group Life Laboratory that brings one to a realization of what the Church really is? Key to the laboratory method is the daily two-hour training group. The training group has no designated or imposed leaders, and has no established or imposed agenda. This is somewhat analogous to a house with the roof and front wall removed. Without a leader and without an agenda, the life that goes on in any group, ordinarily hidden by the leadership and agenda, becomes visible. The forces which hinder and the forces which help a group are apparent. A member is not only on the outside of the house looking in, but at the same time is living in the house. He sees not only the forces in the group, but he sees how he contributes to them and reacts to them. He sees a group as a complex of living persons acting and interacting with one another, each of whom stands in need of redemption. In a word, he sees the Church.

A third learning is in the area of communication. It inevitably develops during the course of a laboratory that, as persons begin to relate to persons, a degree of hearing takes place that is otherwise impossible. Emotional content is reduced. Tension over differences of opinion is lowered. The group becomes supportive. In this supportive climate, each person begins to develop the ability to listen to opposition and to weigh its value.

These three major learnings, clarified and enlightened by the findings and insights coming out of the field of group dynamics and group development, speak volumes to the church. Intelligent understanding and creative use of group forces, a deepening and quickened awareness of the meaning of the church as a living community, and the development of an ability to communicate, become powerful tools for the church's twofold task of deepening its own life and reaching out to the world around it.

As this type of training is put to use, Christian education can take place in a meaningful way. As forces which hinder communication can be adequately dealt with, the church stands in a powerful position to create conditions where the gospel can speak in those areas of conflict in our culture which indicate the true frontiers of the church. It has been the experience in the Episcopal Church, for example, that the usually powerful issue of high and low churchmanship disappears as a real issue during a laboratory, and those who, in the churchmanship area, hold opposite convictions begin to communicate with one another on a far more profound and creative level. Persons widely sep-



At the 1957 Protestant Laboratory, a three-way panel of leaders discussed the relation of religion to social science, in a "theatre-in-the-round" setting.

arated in their convictions concerning racial minorities, economic conditions and the like can also begin to communicate—and in this new communication the Christian gospel can be heard.

Some indication of the manner in which the Church and Group Life Laboratory program has been received is found in the results of a survey conducted by the Department of Christian Education last April. Letters with enclosed return post cards were sent to the 1,314 who had attended a laboratory. The letter asked each recipient to indicate on the card his feeling about his laboratory experience, by checking one of five categories, ranging from extremely valuable on one hand to harmful on the other. Replies were received from 1,245 people. The five categories rated as follows: 694 said it was exceedingly valuable, 446 valuable, 51 not certain, 32 questionable value, and 4 harmful; 18 had mixed reactions.

Without this support and without open channels of communication between the Church and the professionals in the field of group dynamics, the current program would be impossible. Clergy are encouraged to attend the National Training Laboratory at Bethel, Maine. Department leaders participate jointly with N.T.L. personnel in laboratories and leadership institutes. The ongoing research and evaluation program of the Episcopal Laboratories is carried on with the help and guidance of professionals in the field of human relations.

Leadership for the laboratories is drawn, in the main, from among

clergy who have attended a laboratory sponsored either by N.T.L. or the Church. With the recommendation of the staff of a given laboratory, delegates are selected for further training provided in a graduate or "Training of Trainers" program. Whereas early in the program most of the leadership was provided by Bethel-trained personnel, the Church now provides its own training for the great majority of the one hundred eighty clergy and professional workers who act as staff.

Since the inception of the Episcopal Church program, the National Council of Churches has begun holding a yearly Protestant Laboratory on Group Development and Church Leadership, sponsored jointly by its Department of Administration and Leadership and the National Training Laboratories.

Clergy and professional workers from any denomination are free to attend either the National labs or those sponsored by the Episcopal Church. Further information can be obtained for the former by writing the Rev. W. Randolph Thornton, 257 Fourth Avenue, New York 10, N. Y.,¹ and for the Episcopal Church Laboratories by writing the Rev. John B. Midworth, 28 Havemeyer Place, Greenwich, Connecticut.²

¹See also the announcement on the inside front cover of this issue of the laboratory to be held April 27 to May 9, 1958, at Green Lake, Wisconsin.

²An announcement of the times and places of the laboratories to be held in 1958 is given in the "What's Happening" section of this issue.

Focus on Japan, 1958

by Russell F. HARRISON

Associate General Secretary,
World Council of Christian Education
and Sunday School Association,
New York City.

*Drawings from "Fun and Festival
from Japan," Friendship Press*

IN MORE THAN seventy countries preparations are now under way for the Fourteenth World Convention on Christian Education, to be held in Tokyo, Japan, August 6-13, 1958, and for the Institute which will precede it. Registrations are already coming in.

This Convention is an important feature, from a North American point of view, of a year of special study by the churches of missions in Japan. The foreign mission study for 1957-58 is on Japan, and thousands of groups across the continent are now considering thoughtfully the problems and possibilities facing the Christian churches there.

Another factor which gives special relevance to the time and place of the World Convention is that the Christians of Japan are in a five-year program celebrating the centennial of Protestantism's coming to their country. The Convention offers a good opportunity for Christians from all over the world to share in this occasion which will provide encouragement, enthusiasm, and impetus to the work

in the days ahead. The Christians of Japan have been asked to plan the opening session of the World Convention in light of this one-hundredth anniversary celebration.

The Convention

More than 5,000 Christians are expected to attend the World Convention, which will have its headquarters on the campus of the Methodist institution, Aoyama Gakuin University. Open public meetings for the evening sessions will probably bring in an additional 5,000 Japanese people. The Convention will be carried on in two languages, English and Japanese. Even in small group discussions there will be interpreters, and addresses will be translated in advance so that the entire program may move with dispatch in spite of the necessity for translation.

Persons attending the Convention will register in advance for one of the five section meetings which will be held simultaneously each morning: children's work; youth work; adult work and the Christian home; general Christian education (for pastors, Sunday school superintendents, and full-time Christian education workers); and the Christian responsibility of laymen. Plans are being projected for each of the five section meetings so as to involve every convention delegate in active discussion and participation.

The afternoons during the Convention will provide opportunity for delegates to preview audio-visual materials, see demonstrations, share in denominational and regional meetings, visit the exhibit hall, and have informal conferences with peoples of other lands.

The evenings will bring to the platform noted Christian speakers and leaders from various parts of the world. Volumes of the World Friendship Books and the offerings from countries all over the world will be

presented in a dramatic processional. Sunday evening, August 10, has been designated as "An Evening of Youth Witness" and youth will be responsible for the convention program. It will be a highlight of the convention as youth and youth leaders of many nations share in this evening of drama and pageantry.

The Institute

Preceding the Convention, the Second World Christian Institute will be held July 19 through August 1 at Nishinomiya, near Kobe. It will be a delegated body of 250 key leaders in Christian education from around the world. These delegates will think through the current status of Christian education in their various countries and plan basic emphases for the years ahead. The persons in attendance will be the most qualified and responsible Christian education leaders of their respective national groups. The experience of the previous Institute indicates that this will be an intensive and rewarding experience.



At this moment studies are being made to assess Christian education in the life of the church in nations all around the world. From the reports of these significant studies a mimeographed Resource Book will be compiled, to serve as advance study material for each delegate to the Institute.

The Institute will use the facilities of Seiwa and Kobe Colleges. For the first two days, the entire delegation will be involved in discussions of four major background issues which will form a foundation for work in the succeeding days in six commissions. These issues are outlined in a statement of purpose: 1. the rapid and bewildering changes in the social and political life of the world; 2. the ur-

¹ Pages are available to Sunday schools and churches upon request. Persons are invited to sign and give \$1.00 or more to help bring delegates from areas of the world where their attendance and participation in the Tokyo meetings is dependent upon outside financial support. Blank pages for the World Friendship Book may be secured from the World Council of Christian Education and Sunday School Association or from denominational headquarters.



gent need to prepare each individual Christian to live as a person in right relation to all other persons in the community; 3. the fresh appeal of the Bible through new translations, wider literacy, and a new sense of need; 4. the deepened awareness of the importance of Christian theology.

In view of these factors, the members of the Institute "will seek, with the help of God, more effective ways of being used by him in Christian education so that boys and girls and men and women may find an abiding experience of the love of God as revealed in Jesus Christ, who is the Way, the Truth, and the Life."

IN THE FEBRUARY 1957 issue of the *Journal* there appeared an article entitled "No Help Wanted." It set forth the approach of our church to the problem of securing teachers, using specific requirements and high standards. It outlined a positive method of recruiting church school workers. Letters have been received asking for information regarding the organizational detail of beginning such a method, the manner in which records of this procedure are kept, and the type of teacher-contract that is used.

We made no public appeal for recruits and the general congregation was not circularized. It has seemed to us that such a generalized approach reflects upon the importance of the task. It implies that anyone can do the job. The danger of such an approach is that the wrong people may volunteer, and places will have to be found for them.

To avoid this problem we obtained the help of several members of the congregation who had been around long enough to know most of the members. With them and the parish secretary, we went over the resident roll of the church. We looked for those who could do a job in the church school and whose faith was evident in their support of the program. We made a list of all of those persons between the ages of eighteen and fifty-five who the committee felt could do church school work. Whether they would or not was not even considered at that time.

From this list we then deleted the names of those already having responsibilities in the church. Next, we deleted the names of those who were prevented by family and civic responsibilities from participating at that time. There was left an adequate list of those who might serve. The

Each person will serve on one age-group and one functional commission. The age-group commissions will consider the Christian education of children, the Christian education of youth, and Christian teaching in the home. The functional commissions will consider leadership training, evangelism as a part of Christian education, and Christian education as part of theological training.

Christian education teams in Asia

Plans for the Japan meetings include opportunity for service and visitation to Asian countries before

or following the Convention. Requests are coming to headquarters for visits by Christian education leaders who can give a few weeks serving as part of a team which would be international in its composition and which could serve as part of the Convention follow-up. A number of these teams are being formed as it becomes known who is available for this important service as part of the total trip to the World Convention.

Further information may be secured by writing directly to the World Office of the World Council of Christian Education, 156 Fifth Avenue, New York 10, New York.

Lift your sights

by Burnette W. DOWLER

Associate Minister, First Presbyterian Church, Amarillo, Texas.

next step was to determine how many were needed.

Taking into consideration the nature of the physical plant—a series of auditoriums surrounded by cubby-hole classrooms—we established a pupil-teacher ratio. We finally arrived at a ratio of 6-8-10-12-15 to 1 for the kindergarten, primary, junior, junior high, and senior high departments, in that order. This gave us the number of instructors needed. We doubled this to give us an associate instructor for every class, who would be in training. We added personnel for informal training in the younger departments, supervisory personnel, and others as pianists and secretaries.

We filled positions from present staff whenever possible. We kept as teachers the persons most qualified, and gradually re-trained those with less skill. This re-training and adjustment did not take place overnight. Where weaknesses were established they were corrected in a manner consistent with Christian regard for persons and with parallel regard for our seriousness of purpose. We then filled in the vacancies as they occurred, selecting first the persons on the prospect list who had experience.

We then selected from the names remaining on the list persons to be approached about serving. There were

certain basic things we felt essential to the task of the church school worker. We were interested in the regularity of a person's church worship. We kept a record of everyone's attendance in the church on Sunday, as attendance is a prime requisite to teaching. It is hardly fair to the students involved nor consistent with our purpose to invite a person to teach who does not participate in the church worship. Then, we checked with the financial office the regularity of a person's giving. We were not interested in the amount. The regularity of worship and giving were indicators to us of a member's spiritual interest and intent. We made a casual check with their business associates and friends who were in the church school and observed their children's attitude in the school.

Those whose record seemed to indicate that they were suitable were approached. It was amazing how many were more than willing to take part. Those who did not, yet seemed qualified, we began to educate and cultivate for future service.

This may seem like a lot of unnecessary detail. Perhaps it is. It may seem like prying into other people's affairs and then making judgments about them. However, the importance of this preliminary work

depends upon a church's seriousness of purpose. It need be done only at the beginning. After that, it is necessary only to get acquainted with new members of the church and select those who should be considered.

Such a recruiting program takes time. It seems as though we have been at it forever; but our aim is that every family, at one time or another, will be represented on the staff. This year, with 44 groups or classes from kindergarten through senior high, we have 110 families represented on the staff. This is almost one-fifth of all the families involved in the church school program.

How do we keep track of all this? For each member or family of the congregation we keep a 3 x 5 card with the needed information on it. This is the method we adopted after some experimentation. We use the Graffco Nu-Visc Signals for classifying the cards.

In the upper left-hand corner of the card, a black flag indicates that the person presently fills some position in the church school. Every regular service given as part of the church school program is noted at the bottom of the card. In the center of the top of the card, a red flag denotes that the person already carries too many responsibilities or that there is some other reason why the person should not be asked to do further work. This flag is attached for such

people as those shut in, the armed forces personnel, students away at college, institutionalized members, and the like. The reason for the red flag is noted on the face of the card, directly below the name and address.

In the upper right-hand corner, a blue flag indicates responsibilities in the church other than in the church school. This includes all such services as ushering, singing in the choir, serving on committees, and serving as hostess. Alongside of this blue one is a green flag, indicating talent, past experience, or suitability for a particular opening when it arises. Once established, the maintenance of such a file is not difficult, while the aid it gives in recruiting workers for the church school is invaluable.

We originally started this file just for the church school, but it is now being used for the recruiting of everyone from ushers to make-up artists. This has tended to cut down the overloading of some individuals to the neglect and exclusion of others.

What about a teacher's contract? We tried a written contract for a while and then discarded it. We felt that it was out of place within the church family.

The contract mentioned in the previous article is a verbal agreement made between the interviewer and the prospective worker. In the final conversation, the prospect is asked, "Do you agree to serve under these

conditions?" or "Are you willing to accept this position under the conditions we have discussed?" The contract is also understood by the Session when the person is appointed to the task for which he has been nominated. Then, the entire transaction is sealed in the service of dedication in which both instructor and congregation take part.

A good written contract can be found in *Improving Your Sunday School* by Paul H. Vieth. A verbal contract or agreement can contain essentially the same material plus the particular requirements of an individual church. We have found that, in addition to a clear-cut agreement as to responsibility and a definite understanding of the efforts involved, certain other things should be made very clear and should be agreed upon before any assignment is accepted. Our agreement stipulates a three-year term of three single years, followed by a year of rest or re-training. It includes the "outside" efforts required, such as meetings to be attended, calls to be made, and length of preparation expected. It points out the "inside" efforts required, such as class and departmental responsibilities. It indicates the materials to be supplied and the aid the worker may expect to receive. It makes clear the time schedules.

This verbal agreement becomes more than mere conversation. The person involved is made aware of the careful work that has been done before he was approached. He knows that the whole procedure is much more than just recruiting to fill a job. The agreement made in an atmosphere of prayer becomes, in reality, an act of dedication. It highlights the seriousness of the task, outlines with clarity all that it entails, and is an instrument of high calling to the person approached.

The previous article "No Help Wanted" may have left the impression that we have solved all our problems. We are having a happy experience with the plan; we still have many problems but are having fun finding their solution. Seeing the larger task, rather than the anxiety of the moment, has changed our whole concept of the mechanics of the church school.

Our thought is that when we lift our sights from just filling vacancies to building a staff that can fulfill the admonition to "Go—Teach," the whole complexion, atmosphere, and success of the church school change. And what is even more important, so do the lives of those involved, whether student, parent, instructor, or staff member.



The new church school worker understands the responsibilities he assumes, the time involved, the materials to be used, and the aid he may expect to receive.

Hering from Monkmeyer

MORE THAN 900 youth, representing the 11,000 Hi-Y and Tri-Hi-Y Clubs of the Young Men's Christian Association, had been meeting for several days in their triennial National Congress. From the earliest meeting, the voice of a representative of a Brooklyn, New York, Hi-Y Club was heard frequently. The boy was a junior in high school. He came from a low-income, second generation Italian family. He spoke with a typical Brooklynese accent which led him soon to become known as "Brooklyn." Although he had some difficulty in expressing himself clearly, he was listened to with respect and his suggestions were given careful consideration. Because of his sincerity and enthusiasm, "Brooklyn" occupied a place of real affection in the hearts of the delegates.

This was his first time west of the Hudson River, and "Brooklyn" was getting a tremendous lift from the friendship of high school youth from all sections of the country. The group's ready acceptance of him and the spirit of working together with complete disregard of social, religious, and racial distinctions made a profound impression upon him.

At the last meeting of the council the members were asked to share what the Congress experience had meant to each one of them. When "Brooklyn's" turn came he stood up, but his voice choked and he was forced to resume his seat without speaking. Just before the meeting was to adjourn, "Brooklyn" stood up again and said, "I think I can tell you now what this Congress experience has meant to me. It will take just three words." He hesitated and then said, "This is America."

The aim is Christian character

The Hi-Y and Tri-Hi-Y youth movement of the Young Men's Christian Association has as its purpose, "To create, maintain, and extend throughout the home, school, and community, high standards of Christian character." Clubs have many ways of working together toward these goals. They discuss current problems and do something about them. They bring movies to the homes of shut-ins. They give leadership to clubs of younger boys and girls. They sponsor automobile safety campaigns for teenagers. They conduct dances and other social events. They plan and conduct Thanksgiving, Christmas, and worship services for their members. Clubs are organized among groups of friends and are re-

The YMCA and the church

by John A. LEDLIE

Secretary for Youth Program and Camping,
National Council of YMCA's, New York City.

lated to churches and schools under the sponsorship of the YMCA.

The Young Men's Christian Association makes its appeal to boys and girls of all ages. During the past year the 1,800 associations had youth memberships totaling 1,160,262. YMCA's vary in size and facilities from large metropolitan city associations, with ten to fifteen completely equipped branch buildings, to the county "Y," where one man, operating out of a rented office, organizes activities in churches and schools and uses community facilities. But all are seeking to create a world-wide fellowship united by a common loyalty to Jesus Christ for the purpose of building Christian personality and a Christian society.

There is a national, unified club experience for boys and girls at four age levels. For the youngest boys, beginning at age six, there is the father and son program, Y-Indian Guides. This program is growing at the rate of more than a thousand tribes annually, many of which are now sponsored by churches. A tribe is composed of not more than nine fathers and nine sons. The purpose of the program is to foster companionship between father and son.

For boys and girls nine through eleven years, there are Gra-Y and Tri-Gra-Y Clubs. The purpose of these clubs is stated as follows: "As members of Gra-Y of the Young Men's Christian Association, it is our purpose to be strong in body, mind, and spirit, and to live in a Christian way in our homes, churches, schools, and neighborhoods."

For boys and girls twelve through fourteen years, there are Jr. Hi-Y and Jr. Tri-Hi-Y Clubs. The members of these clubs organize their program around this purpose: "As members of Jr. Hi-Y of the Young Men's Christian Association, it is our purpose to strengthen our bodies, develop our minds, worship God, and work together for a finer community and a better world."

Church and YMCA strengthen each other

It is believed that the joint sponsorship of a club program by the YMCA and a local church strengthens the character building values of the youth services of both agencies. The church may expect through this co-operative relationship such definite values as: a progressive club program beginning with younger children and continuing on through high school age; a neighborhood experience for club members that will help them to sense better the relationships in home, church, school, club, and community; opportunities to practice through club activities the principles of Christian living taught in the church school; and development of leadership for the church and community.

It is necessary for local churches to understand, however, that the policies of local YMCA's are determined by lay committees composed of persons from many of the denominational groups in any one community. These committee members range from those of the extremely conservative groups to those of the extremely liberal groups. The program emphasis, therefore, of a YMCA in any community is a reflection of the religious convictions of those who make up the policy-determining boards and committees.

Each local YMCA is an autonomous unit. The area and state councils, or both, and the National Council exist by action of these local associations. The National Council influences local practice through the weight of national pronouncements, policy action, and through area, state, and national staff field service.

In the development of a local, church-sponsored YMCA club program, representatives of the local YMCA and interested churches work out an overall policy which clearly outlines agreed-upon operating procedures. In addition, a statement in-

dicating the respective responsibilities of the local YMCA and the church, or churches, cooperating in the program is drawn up. In this division of responsibility:

The church provides for: The organization of a sponsoring committee appointed by and responsible to the governing body of the church.

The selection of adult leaders for club groups.

The provision of adequate meeting place and facilities.

The coordination of club programs with church policies and goals.

The maintenance of "Y" standards in the operation of clubs.

The YMCA provides for:

The adequate training of adult club leaders and the annual recognition of adult leaders.

The making available of all program materials for the operation of the clubs.

The use of YMCA facilities by church club groups.

The development of city-wide or regional councils for officer training.

The planning of inter-church, inter-denominational, inter-YMCA meetings for the various club groups.

Encouragement of service projects and continuous emphasis upon participation in such projects in the church, school, and community on the part of club members.

The sponsorship of area or state-wide training and conference experiences for the members of Jr. Hi-Y and Hi-Y Clubs.

The church looks at adults

by Walter E. DOBLER

Secretary, Adult Work and Family Life,
Division of Christian Education,
Congregational Christian Churches, Boston.

A NEW ERA is opening for adult education in the churches of America. Until very recently the children and youth departments received the major attention of Christian educators. Much time has been spent in formulating educational goals for these two groups in the church school; extensive research and experimentation has been done to determine their readiness for learning; and their needs at the various stages of development have been carefully studied.

It has been found, however, that effective education of children and youth depends to a considerable degree upon the cooperation and understanding of the adults—parents and teachers—with whom they live and work. This is one reason for the new interest in adult education.

Another important factor in the new emphasis is the realization that adults, as well as children and youth, have specific needs that must be satisfied if they are to live positive and productive lives. There is the further recognition that adulthood has many stages and that in every stage there are particular areas of interest and participation. One evidence of this is

the current preoccupation with both "young adults" and "older adults" as needing specialized attention.

A third reason for this new interest in adult education is the fact that our population is gradually growing older. The steadily increasing number of older people has spurred both secular and religious groups to develop more realistic and effective programs.

It has become increasingly clear that when the religious training of children was shifted more and more from the home to the church only fragmentary teaching resulted. Especially has this been evident since the advent of the more "experience-centered" educational philosophy. Parents were often baffled by this approach and could therefore not give the support in the home which would continue and reinforce the experience begun in the church school. Parents must be helped to understand the educational approach of the church school before they can become effective allies in the home. Parent classes have thus become an integral part of the educational program in churches of an increasing number of denominations.

Parallel to this view of adults as cooperating teachers of children has been a growing recognition of the needs of adults themselves. As growing persons, with responsibilities in the home and in the community, adults need to work through their own situations to a meaningful religious faith. Recognition of the need to know what they believe has often come to parents when their children began asking questions concerning life's meaning. Faced with their own inadequacy, parents reached out for help in understanding these questions so that they could deal helpfully with the questions of their children.

Adults have other needs as they seek to live as responsible citizens of their communities and as useful members of society. In business and social dealings they are constantly faced with the question of values. How does one meet the pressures of the group? Must one at times compromise his principles and "go along with the crowd"? What are the motives behind the proposals of the labor union of which one is a member or of the company for which one works? Which nominee for government office should be supported? All of these are real questions to which the adult must give answers in his day-to-day living, and all of them demand answers which root back into his fundamental view of life.

We are also rapidly outgrowing the old idea that adults are no longer able to learn. Tests have shown conclusively that the ability to learn is always present in the normal person, no matter what his age. As long as there is an interest, a person can and will learn.

Adults have specific needs

The term "adulthood" is much too broad for a definition of specific needs. In seeking to establish more useful groupings the terms "young adult" and "older adult" are now being



widely used, and the category of "middle adulthood" is also coming into use. Even by using such indefinite groupings it is possible to identify experiences and needs that are most likely to come at these stages of a person's life.

Before we list these more specific needs it may be well to affirm the view that certain basic needs are common to all adults, and, in fact, to growing persons of all ages. Among these are a sense of acceptance and understanding, the ability to relate oneself in satisfying ways to other people, and the formulation of a meaningful philosophy of life. The church has always recognized these needs as its particular concern and has sought to deal with them through its educational program. The Gospel which the church proclaims is relevant to all these areas, and Christian education seeks to interpret the message to all people as they struggle to find satisfying answers.

As young adults. To fulfill its task adequately the church must deal with these questions in the specific ways in which they arise at the various stages of personal growth. In young adulthood, for example, the sense of acceptance is closely associated with the choice of a life partner and the accompanying adjustment to one's own family and to the "in-laws." The need to relate to other people becomes specific in terms of one's mate and the development of friendships in a congenial group. Relationships with fellow workers and with one's superiors and subordinates on the job become especially important.

A philosophy of life, with moral and social standards in harmony with one's faith, is necessary for a sense of integrity when social and economic pressures increase. Young adults are laying the foundation for their lives as active and responsible members of society and are searching for a sound basis upon which to build.

In the middle adult years. In middle adulthood the rearing of the

family becomes central and parent-child relationships take the spotlight. There are likely to be more civic and community activities. Concerns about advancement and status in one's job become important. With these growing pressures in society and the family, the person in middle adulthood must constantly reassess his total view of life so that he can maintain a balance between the primary and secondary interests that vie for his time and energy.

As older adults. As the person approaches older adulthood questions of economic security loom large. Closely allied with these are concerns about his continued contribution to society and his sense of personal worth when the age of retirement nears. With the passing years has also come a more intense search for lasting values and for resources to meet disappointment, disillusionment, and grief.

In all of these areas the church can offer help. But its contribution is not automatic; the active participation of the individual in meeting these needs is necessary. As each stage is reached the growing adult must participate in the search for his answers. The program of Christian education can be a major resource for him as he continues his spiritual growth toward the maturity of personality which he seeks.

New procedures and resources are used

Small groups. In the light of some of these insights about growing adults, both secular and church educators have come to emphasize the value of small study groups. At least three major factors are involved in this approach. First, adults have a great variety of interests, represented by various backgrounds on the one hand and specific practical needs on the other. Second, adults represent many "stages" of understanding in any given area of interest, and results are best when the members of a study group are on a more or less equal level of understanding. Third, learning occurs most readily when the individual has an opportunity to participate in the discussion and become an active partner in a search for new facts and meanings.

Graded materials. Churches are thus developing a wide variety of resource materials for use by small study groups. Study guides, ranging from introductory to advanced "grading" are available in areas of Bible, Christian beliefs, the church, social issues, worship, family life, missions, and other related subjects.

In the preparation of curriculum resources there is now greater emphasis upon relating materials to the



main questions that face adults. Considerable attention is also being given to grading within the wide span of adulthood. If this can not always be done in the course itself, it is attempted in the leader's guide which accompanies it.

In keeping with the emphasis upon smaller groups, the materials are prepared to serve as resources for discussion with total group participation. Though a variety of methods are suggested, the emphasis now centers upon the involvement of all class members rather than upon the more formal lecture presentation.

Trained leaders. With this shift in emphasis the problem of adequate leadership has become more acute. The small-group approach not only demands more leaders but leaders with a different understanding of education. The attempt to train persons for this task has resulted in a variety of training programs ranging from nationally organized institutes in group dynamics to much more modest leadership training classes in the local community or church.

Common to all these efforts, however, is the awareness that the group leader—or class leader, to use the older term—is the important link in the educational process. It is the attempt to help such leaders recognize that along with their competence in "subject matter" must come an equal interest in and knowledge of the persons in a group and the ability to meet their various needs. It is in leadership training, which is in essence adult education, that some of the most significant and revolutionary things are happening today.

As local churches and their adult groups participate in the achievement of better understanding of specific needs of adults, in experimentation with the best resources available, in the use of best group procedures, and in the development of competent leadership, great advancement in adult Christian education can be expected.

Books for growing leaders

by Frances M. McLESTER

Recently retired as Director of Library Services,
Board of Christian Education, The Methodist Church,
Nashville, Tennessee.

"Books, like spectacles, help us see things clearly."

■ HOW DOES your library grow? Church librarians have the responsibility of calling to the attention of all church workers the best new publications in their respective fields. In order that significant books may not be overlooked, the *Journal* prints this annual list of books well worth purchasing either by individuals for their own use, or by the church for lending to its leaders. (An annotated list of books appropriate for reading by members of the family was published in the October issue.)

Carlyle once said that "the true university of these days is a collection of books." This statement is as accurate in our time as in his. A good part of one's education is due to thoughtful study, whether in college or not. All who have faithfully read good books know how much they owe to them.

The books listed below may be ordered from denominational or other bookstores. In sending a written order to a bookstore it is always well to give complete information about the book: title, author, publisher, year, and price. This insures prompt filling of the order. The books are not available from the *International Journal* or from the National Council of Churches except when so indicated.

The Bible—The Church

The Apocrypha, Revised Standard Version of the Old Testament. Thomas Nelson, 1957, \$2.50. The books of the Old Testament Apocrypha are of importance because of what they reveal of the cultural, economic, and political life of the Hebrew people in the period between the Testaments. This new version by the Standard Bible Committee is accurate and makes the meaning as clear as possible.

An Introduction to the Apocrypha, Bruce M. Metzger. Oxford, 1957, \$4.00. This book, written by a member of the Standard Bible Committee, answers the questions which will be raised by those reading the Committee's new version of the Apocrypha. See the review in this issue.

The Life and Works of Flavius Josephus, translated by William Whiston. John C. Winston, 1957, \$7.50. The latest edition of this important historical book, which throws light on both the intertestamentary period and the first Christian century. The comments on the Essenes are currently of much interest.

Biblical Archaeology, G. Ernest Wright. Westminster, 1957, \$15.00. An illustrated presentation of the results of archaeological research in Bible lands, given chronologically from prehistoric times down to the era of the early church. It includes special chapters on Hebrew daily life and religion. Excellent background for Bible teaching.

Bible Atlases. Three excellent Bible atlases were published in 1956, any one of which should be in every church library. Each is a historical geography, handsomely printed, written in a very readable fashion, and embodying the most recent findings of archaeology:

The Westminster Historical Atlas, edited by George Ernest Wright and Floyd Filson. Westminster, 1956, \$7.50.

Bible Atlas, Emil G. Kraeling. Rand McNally, 1956, \$8.95.

Atlas of the Bible, L. H. Grollenberg. Thomas Nelson, 1956, \$15.00.

The Young Church in Action, J. B. Phillips. Macmillan, 1957, \$2.50. A new translation of the book of *The Acts of the Apostles*, written in the free, sparkling style used by Dr. Phillips in his *Letters to Young Churches*. It recovers the excitement accompanying the growth of the church in the first century. Excellent for individual reading as well as for class study.

A Survey of the Old Testament, W. W. Sloan. Abingdon, 1957, \$3.50. The Old Testament presents numerous difficulties to church school teachers and to parents, who will welcome this readable volume, which throws light on many questions. It is well organized, and furnishes needed guidance in reading or teaching the Old Testament.

Getting to Know the Bible, Edward P.

Blair. Abingdon, 1956, 50c. This small pamphlet, written by a scholar but easily read, may be used by an individual or by members of a group who want to read the Scriptures with understanding.

Discovering the Bible, Suzanne de Dietrich. Source, Box 485, Nashville 2, Tenn., 1953, 50c. This pamphlet might be overlooked by anyone who is not aware of its value. It is particularly useful for a Bible study group, with one section on class techniques. Fine for teachers of the Bible.

The Renewal of the Church, W. A. Visser 't Hooft. Westminster, 1956, \$2.50. This brief survey of the history of the Church is by the General Secretary of the World Council of Churches. He indicates how the ecumenical Church may recover "the open, dynamic life" which it needs in order to serve the world as it should.

The New Ordeal of Christianity, Paul Hutchinson. Association, 1957, \$2.50. A discerning analysis of the "plight and promise" of Christianity: the role of the Roman Catholic Church today, the struggles of orthodoxy, and Protestantism in the world and in America. A challenging study that should awaken all Protestant churches to the present crisis and to possible ways of meeting it.

Christian Education—Theology

Biblical Theology and Christian Education, Randolph Crump Miller. Scribners, 1956, \$3.50. Professor Miller describes a new approach to the Bible in Christian education. The story of how God works in history, as shown in the two Testaments, may be summed up as five C's: Creation, Covenant, Christ, Church, Consummation. Then follow chapters on Commitment and Criticism. Throughout, Dr. Miller points out the implications of each of these C's for pupils of all ages in the church school. Stimulating and thought-provoking; rather advanced reading.

Theology You Can Understand, Rachel H. King. Morehouse, 1956, \$4.25. Those who are sometimes a bit lost when encountering theological terms will be glad to have this simple and direct book. The great affirmations of the Christian faith are stated in non-technical language that anyone can easily understand.

Teaching—group work

New Understandings of Leadership, by Murray G. Ross and Charles E. Hendry. Association Press, 1957, \$3.50. A comprehensive summary of recent research on the nature of leadership, and a description of what any leader or committee chairman must do if he is to help his group achieve its goal.

How to Work with Church Groups, Mary Alice Dooty. Abingdon, 1957, \$2.50. A background study of group work and of the principles that underlie the activities in a good church school. Since most learning takes place when persons are in groups, it is important that each church worker become acquainted with group

procedures and techniques. This is a fine book to begin such a study.

For workers with children

Your Child from One to Six, Children's Bureau, 1956. Superintendent of Documents, Washington 25, D.C., 20c. A recent revision makes this pamphlet even more useful than formerly. One good feature is the interpretation of the emotional needs of children of this age. Recommended for parents and teachers.

Child Development, Martin and Stendler. Harcourt, Brace, 1953, \$6.75. After an interesting section on the growth and development of a child, there are chapters on society and culture, and others on what is expected of a child in the society of our own country. An excellent study; advanced reading.

Play Activities for Boys and Girls, Richard Kraus. McGraw-Hill, 1957, \$4.75. A fine guide for parents and teachers of children from six through twelve years of age. It abounds in good suggestions about games, creative rhythms, music, crafts, and party plans. One section is on activities for handicapped children. An excellent feature is the section on the value of play.

Let's Play a Story, Elizabeth Allstrom. Friendship, 1957, \$2.95 cloth; \$1.95 paper. This book is planned to help leaders of children use creatively various types of dramatizations. Simple, clear, and practical step-by-step procedures are given to illustrate the use of each type of drama. Several complete stories suitable for dramatization by children are included.

The Vacation Church School in Christian Education, Elsie Miller Butt. Abingdon, 1957, \$2.00. A thoughtful study of the principles that underlie an effective vacation church school—the preparation needed, activities, results, and the evaluation of each session. The fine suggestions about program will be a welcome aid to both workers with little experience in vacation schools and those who have long engaged in such work.

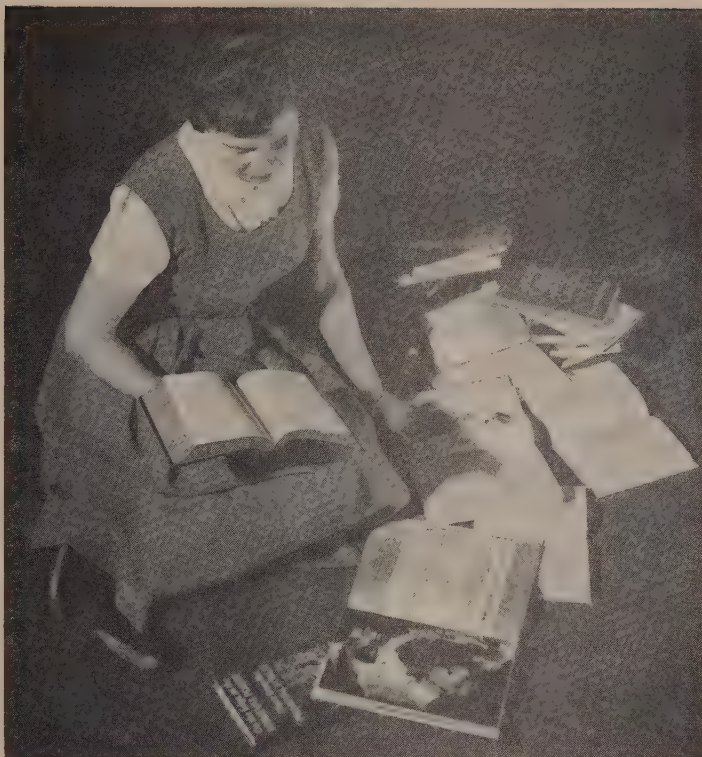
For workers with youth

Understanding Teen-Agers, Paul Landis. Appleton, 1955, \$3.00. An outstanding author has written this practical, easy-to-read book that will lead many a parent or teacher to recognize more fully the problems of young people and be ready to help them solve these problems.

Understanding Boys, C. G. Moser, 1953, \$2.50. *Understanding Girls*, C. G. Moser, 1957, \$3.50. Association Press. The first of these books proved to be so useful to workers with boys that the author recently wrote the companion volume. Both are helpful guides for church workers, recreation leaders, and parents.

Teens to 21, Alberta Z. Brown, Bethany, 1957, \$1.75. Suitable for young teens as they become aware of the decisions which maturity involves. The solutions are a bit naive for the post-high generation, but the issues are well defined.

Ventures in Youth Work, Henry Tani.



A growing leader reads widely not only in his specialized field but in other areas that will enrich his understandings and appreciations.

Donald Rettew

Christian Education Press, 1957, \$2.75. A good introduction to different phases of youth work by the originator of the "cube group plan." Helpful suggestions about activities, better meetings, and a balanced program.

For workers with adults

The Mind Goes Forth, Overstreet and Overstreet. Norton, 1956, \$3.95. Those persons who have read some of the other books by the Overstreets, such as *The Mature Mind* and *The Mind Alive*, will be equally pleased with this excellent one.

Twelve Baskets Full, Margaret T. Applegarth. Harpers, 1957, \$3.00. Stories and other illustrations on the general subject of Christian stewardship as applied to concrete situations of life. Entertaining, with a wealth of illustrations for talks and sermons.

Family Relationships

Family Development, Evelyn Millis Duvall. Lippincott, 1957, \$7.50. This text marks a milestone in our thinking about families. A very practical discussion of the developmental tasks throughout the life cycle of the family.

Your Adolescent at Home and in School, Frank and Frank. Viking, 1956, \$3.95. Mr. and Mrs. Frank, who have six children of their own, wrote in 1950 a book on children that won the Honor Award of *Parents' Magazine*. Now they have written an equally worthy book on adolescents which will help adults gain insight

into the problems and behavior of youth. It expresses confidence in parents today.

Understanding Your Parents, Ernest G. Osborne. Association, 1956, \$1.75. This small volume is as good for parents as it is for young people. The author is a specialist on family life, and has a vast knowledge of family relationships; he is frank and honest, and has a good sense of humor.

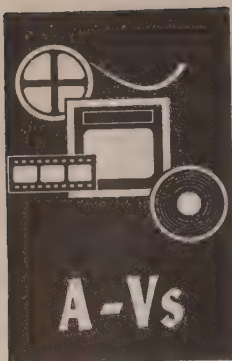
Christian Worship by Families, Richard E. Lentz. Bethany, 1957, \$.75. This brief but useful booklet is a good introduction for parents who want to have worship services in the home. It suggests how to encourage participation by all members of the family.

One Marriage, Two Faiths, Bossard and Hall. Ronald, 1957, \$3.50. Since many a person today selects for a mate someone who has a faith different from his own, this book is timely and helpful. It deals with possible trouble with in-laws, the pressures that are often most vexing, and how to resolve difficulties. Sound advice, with a challenge to couples who face this problem.

Missions—world affairs

We Witness Together, Robert T. Handy. Friendship, 1956, \$4.00. A brief history of cooperative home missions from 1900 to 1950, which will be especially interesting to pastors, to leaders of mission study groups, and to persons in denominational boards.

(Continued on page 35)



in Christian Education

Prepared by
the Department of A-V
and Broadcast Education of
the National Council of Churches

*Continuing former services of the Visual
Education Fellowship*

Current Evaluations

*(from a nationwide network of interde-
nominational committees)*

Japan

25-minute motion picture, color. Produced by Julien Bryan and the International Film Foundation, 1957. Available from the producer, 1 E. 42nd St., New York 17, N.Y., as well as some denominational and local educational film libraries. Rental: \$10.

In visualizing some of the country's contemporary economic and social characteristics, the film first offers a close look at Japanese rural family life and then the fishing industry with its many primitive aspects. Shifting to industrial scenes, the material focuses on the manufacture of textiles and cameras, moves through the studios of Japan's national TV network, an IBM plant, and a bus assembly plant. After viewing the huge Nagasaki shipyards, the film concludes with a brief suggestion of the country's future problems.

Stimulating in photographic beauty and narrative accuracy, the material is highly recommended as an introductory instructional tool with young people through adults, recommended for the same use with senior highs. Though no references are made to Japan's religious life, the social and economic backgrounds presented provide a rich perspective for follow-up depth study of the country. Since the film spends most of its time on the positive side of postwar Japan, utilization leaders will want to supplement the material with information on the "negative" side.

(IX-H; F)*

*Areas of subject classification as used by the Audio-Visual Resource Guide, inclusive professional reference for more than 2400 church-related evaluations. Copies of the current 3rd Edition (1954) and Supplements (1955-7) are still available at \$10 for a complete set. Order from DAVBE, National Council of Churches, 257 Fourth Ave., New York 10, N.Y.

Hope of the East

28-minute motion picture, color. Produced by Alan Shilin Productions for the National Council of the Protestant Episcopal Church, 1954. Available from the NCPEC, 28 Havemeyer Place, Greenwich, Conn. Rental: \$8.

In dramatizing how the Nishimura family gradually discovers the love of God in Christ, this documentary film in truth pinpoints the challenge facing Japan today. An Episcopal priest and American missionary bring their ministry into the lives of the Nishimuras and, with sincere friendship, help the family through its difficult moments with the challenge of God's call to its members and their country.

Vividly sketching the struggle of contemporary Japanese over the "old" and "new" in their culture, the film is recommended as instructional and promotional missionary material with junior highs through adults. The occasional references to the Episcopal Church should not limit its potential use by other groups. Accenting the quiet power of tact and patience stemming from true Christian love, it offers a convincing portrait of one family and the joint though individual decisions made. It should be noted that the family pictured is apparently of an upper social and economic class.

(V-B-5; IV-C; IX-H)*

Manachan and Koji

48-frame sound filmstrip, color, 1 33 1/3 rpm recording. Produced by the Society for Visual Education, Inc., 1957. Available from denominational publishing houses and film libraries as well as other local SVE dealers. Sale: \$9.

Third-grader Manachan and her second-grader brother show their everyday life as Japanese children. In their home, at play, in school, and at church, the youngsters manifest a variety of similarities with children of their ages everywhere.

Emphasizing these similarities of the youngsters of every land, the material is recommended as an instructional piece with primaries and juniors, and as instructional entertainment for family night programs. It should help children understand and appreciate other cultures. The narration is quite good though other technical qualities are only fair. Some may question the extent to which the filmstrip offers a "typical" picture of Japanese children, yet it does a good job in general and ought to be useful.

(V-B-5; IX-H)*

Tommy and Yoshi

49-frame sound filmstrip, color, 1 33 1/3 rpm recording. Produced by the Society for Visual Education, Inc., 1957. Available from denominational publishing houses and film libraries as well as other local SVE dealers. Sale: \$9.

Tommy, nine-year-old son of an American missionary in Japan, makes a new friend by meeting Yoshi on a playground. After introducing the Japanese lad to the wonder of bubble-gum, he is invited by Yoshi to play baseball with him. As the friendship develops, the

boys' parents come to know each other and some of the others' customs.

Touching on the values of friendship and opportunities for witnessing with persons from other cultures, the filmstrip is recommended as an instructional material with juniors as well as family groups. The story-line is visualized and narrated with unity and simplicity. Except for occasionally clumsy musical transitions, technical qualities are more than adequate.

(V-B-5)*

Some of God's Children

28-minute motion picture, color. Produced by Walter W. Witt for the Migrant Ministry of the Division of Home Missions, NCCCUSA, 1957. Available from Artcrafters, 1237 Verdugo Blvd., La Canada, Calif. Rental: \$12.

Opening with a presentation of one church's awakened concern over the needs of America's migrant workers, the film traces the experiences of a young woman who volunteered for a summer of service among them. The entire production was shot on the locations involved.

Carrying an air of authenticity and conviction, the material nevertheless is overlong and suffers from mediocre technical qualities. Acceptable as an instructional and motivational piece with senior highs through adults already familiar with the general subject, it would have limited use in other local church situations. In spite of its deficiencies, the film does show the degree of need among its subjects. Yet, many facets of the migrant dilemma on a nationwide basis are left untouched. Utilization leaders will want to preview this film carefully in order to draw from it the educational possibilities.

(V-A-3; VIII-B-7)*

Consider the Workers of the Field

61-frame filmstrip, color, script. Produced by the Division of Home Missions, NCCCUSA, 1956. Available from the producer, 257 Fourth Ave., New York 10, N.Y. Sale: \$5. (Specify your choice of children's or adult script when ordering.)

Documentary in its approach, the material presents the living and working conditions of migrant workers in the United States, as well as the help being extended by the National Council's Division of Home Missions and state and local councils. It ends on a positive note since, in certain areas at least, conditions are improving.

Full of realism and handicapped only by some poorly photographed frames, the piece is recommended as a tool for instruction and motivation with junior highs and older. The vivid presentation of the subject could motivate the investment of one's life as well as money. Though too much territory is covered in the strip, its potential effectiveness is not seriously weakened by this and other technical limitations.

(V-A-3; VIII-B-7)*

Art from Scrap

5-minute motion picture, color. Produced by Crawley Films of Canada, 1955. Available from International Film Bu-

reau, 57 E. Jackson Blvd., Chicago 4, Ill. Apply for rental rate.

Sixth and seventh graders are shown creating a variety of articles from odds and ends of felt, pipe cleaners, and candles. The creations include a fairy-tale castle, wire animals, masks, a picture with a three-dimensional effect, dioramas, and stage sets.

Alive with imagination and humor, the film is recommended as an instructional and motivational tool with primaries through junior highs as well as leaders and teachers. The average user will probably wish the piece were longer, yet it seeks primarily to stimulate interest and to portray basic skills.

(X-C-6)*

And Something Happened

75-frame sound filmstrip, color, 1 33 $\frac{1}{3}$ rpm recording. Produced by the United Christian Missionary Society of the Disciples of Christ, 1955. Available from the producer's A-V Services, 222 S. Downey Ave., Indianapolis 7, Ind. Sale: \$15; rental: \$2.50.

This is a true-to-life story of how one family discovers the meaning and purpose of Christian education as it emanates from and relates to their own church and home life. The major realization is in terms of what the church is trying to do in its program and what their parts are.

Technically excellent, the material is highly recommended for the instruction of adults in the sponsoring denomination, recommended for the same use and age in other fellowships. Story movement is swift without weakening the story-line. Though aimed primarily at adults, it could be useful with young people as well in helping them see their places in local programs of Christian education.

(IV-C; B-6, 11; X-A)*

Back to Life

30-minute motion picture, b&w, guide. Produced by the Commonwealth of Pennsylvania, 1954. Available from Mental Health Materials Center, 1790 Broadway, New York 19, N.Y. Rental: \$6.

Bud Lambert, married, and with two children, lives in a pleasant home and works in a large factory. In a matter of days, a feeling of "always being picked on" erupts into a breakdown and commitment to a mental institution. But his stay there is not any longer than necessary to heal the illness involved, and due to the help from hospital, church, employer, and home, he is soon returned to normal life.

Nonprofessional in its acting, the film nevertheless is compelling and recommended as a discussion stimulator with senior highs through adults. It could also stimulate interest and understanding on behalf of those of a local congregation in some stage of mental illness. Though overall technical quality is rather uneven, the material has real value and clearly underlines the church's role in Bud's recovery and pathway "back to life."

(VI-C-3)*

Ceiling 5000

28-minute motion picture, b&w, guide.

Produced by Family Films for the Methodist Church, 1956. Available from local Methodist Publishing Houses. Rental: \$8.

After 12 years with an airplane firm, Bill Bryce loses an expected promotion to a younger and less experienced man with more technical knowledge. Stunned and bitter, he takes his two weeks' vacation, actually intending never to come back. At the plant, Bill's friends, who resent the company's action, too, do all they can to give the new man a hard time. This results in a set of serious difficulties for the company that compels Bill's superior to call him back in order to straighten things out. Bill's pride is stubborn, however, and he is set against going back until his minister's sermon one Sunday happens to touch upon a Christian's consecration of his vocation, no matter what it is. Bill is influenced by the words and decides to adjust himself.

Effectively dealing with Christian attitudes toward one's work, the film is recommended as a discussion stimulator and motivational aid with young people through adults. The story-line is believable and all characterizations are well drawn with the exception of Bill's wife. Her role is overdone and somewhat weakens the otherwise strong portrait of a Christian family. The film's feeling for reality loses something, too, in the "sermonic" solution to the problem. A strong discussion might center around the failure of Bill's conscience and family life in affecting his ultimate decision. These criticisms, however, are directed toward the film's final moments, not its overall statement of the problem.

(VI-A-4; VIII-A-8; VI-D)*

Decision in Hong Kong

28-minute motion picture, color, guide. Produced for the Evangelical & Reformed and Presbyterian USA Churches, 1956. Available from E&R Bureaus of A-V Aids, 1505 Race St., Philadelphia 2, Pa., and 1720 Chouteau Ave., St. Louis 3, Mo., as well as Presbyterian Distribution Service offices at 156 Fifth Ave., New York 10, N.Y., 71 E. Lake St., Chicago 1, Ill., and 234 McAllister St., San Francisco 2, Calif. Rental: \$8.

A young Chinese crosses the border into Hong Kong hoping to salvage something in his future. He wants to go to school but where will such an opportunity be found in a city crowded by thousands of refugees? Through the efforts of Christian missionaries, however, he finds himself the recipient of a scholarship for study in America. However, he has become a person deeply challenged by the ministry among the city's millions who need him now. His decision, therefore, is to stay and help, hoping he may find it possible to study in a few years.

Not limited to use in churches of the sponsoring communions, the film is recommended as an instructional and motivational material with junior highs through adults. Aply dramatizing an "off-beat" storyline, the piece is strengthened by on-the-spot photography, part of which records a disastrous fire sweeping through the refugee area. The young

man's decision and its background could stimulate dedication of one's offerings, and vocation as well.

(V-B-10; IX-D; VI-D)*

Helen Keller in Her Story

45-minute motion picture, b&w, guide. Produced by Nancy Hamilton, 1956. Available from Contemporary Films, 13 E. 37th St., New York 16, N.Y., and some other local educational film libraries. Rental: \$12.50.

Written and produced by some of her closest friends, this document of a great life follows Helen from childhood to the present. It gives a running account of how she achieved speech and first learned to read through the loving efforts of Anne Sullivan. Now with her new companion, Polly Thompson, Miss Keller maintains a full schedule of work and recreation. She is a religious woman whose faith has developed and remained strong. Her day begins and ends with her Braille Bible and with its words—"God is light, and in him there is no darkness at all"—her film biography concludes.

Only once in a great while does such a motion picture appear. Highly recommended for the inspiration and motivation of juniors through adults, it is a masterpiece of human warmth and faith that should be seen by literally everyone. Its implications for personal stewardship are such that each viewer may well ask himself, "What have I done with my life, so free of handicaps?" Though the photography is not always perfect, it nevertheless captures the qualities of a life that make one forget any such minor technical criticisms.

(I-D; VI-A1, 3)*

Glass Eyes That See

12-minute motion picture, color. Produced by the Moody Institute of Science, 1956. Available from local Moody rental libraries. Rental: \$6.

The question of communication between God and man is raised in this film. Admittedly, we have little knowledge of "direct" contacts except through faith and prayer. With an explanation and demonstration of sound waves, light waves, photo-electric cells, and their uses, an analogy is drawn to Christ as the "direct beam" to God through prayer.

In utilizing natural phenomena to illustrate its points, the film reveals the fact that many scientists are now thinking in terms of an actual Creator of the universe. Technically good, it is recommended as an instructional aid and discussion stimulator with senior highs through adults. Narrated in the language of laymen, it includes an element of humor and should easily hold viewers' attention.

(I-A-5; C)*

The News Reel

Word Records Announces Group of New Releases

In recent years, one producer of religious recordings has made such marked

(Continued on page 34)



Worship Resources for January

Primary Department

by Elizabeth ALLSTROM*

THEME FOR JANUARY:
Beginnings

For the Leader:

For looking back and evaluating the past; for looking ahead and planning the future; there seems no better time than the first month in any new year.

In what ways can the worth of the old year be measured?

What goals may one try to achieve for the new year?

These sessions are planned to encourage primary boys and girls to consider these and similar questions.

Many leaders print in manuscript lettering the Bible verses read in the worship period, using large sheets of heavy paper or cardboard. They place the card so that the children may read the verse aloud, while the teacher reads it from the Bible. The verses are kept to be used again and again in future services. Their use at an end-of-the-year service planned around them permits recalling the words and meaning in a special way.

Songs are from *As Children Worship* and *Children's Worship in the Church School*. Stories are from *The Singing Secret*.¹ For resources for children's worship, see the article by this name in the October *International Journal*.

Appropriate worship settings may be planned and put into place by each class in turn, or by committees within a class.

1. Starting the New Year

BELL MUSIC AS CHILDREN GATHER

*New York City.

¹By Elizabeth Allstrom. Published by the Friendship Press and available from denominational bookstores. Cloth, \$2.00; paper, \$1.25.

LEADER:

"New Year's bells are ringing, singing,
New Year's bells are calling,
'Come to church! Come to worship!
On this special day.'"

ALL SING: "Come, O Come, Let Us
Worship." (Words and music printed
herewith.)

LEADER CONTINUES:

This week friends are greeting each other in a special way. What have you noticed about it? What was your friend trying to tell you when he called "Happy New Year"? When you answered with the same words, what did you want him to understand?

If you could make a New Year's wish for your best friend and you knew it could come true, what would you wish?

If someone has been rude to you and mistreated you, what will be your New Year's wish for him?

Someone has called the New Year a "treasure chest." How could this be?

POEM:

TREASURE

A New Year is a treasure chest
With surprises in it.
There's adventure waiting there,
Fun in every minute.
Here is laughter, here's a song,
Here's a brand new friend,
Here's a kindness I can do,
A smile that I can lend.
A New Year is a treasure chest—
Oh, how much is in it!
Unpack carefully. Don't spill
One small precious minute.

ELEANOR HAMMOND²

TALK ABOUT THE POEM:

What are some of the surprises which you may find in your New Year's treasure chest?

Which ones will you be able to unpack by yourself, without help? Which treasures will you need help to unpack? How might you spill a precious minute from your treasure chest? While the music plays, think about your answers.

BRIEF MUSIC AND CHILDREN'S RESPONSES

LEADER CONTINUES:

Another poet describes the new year as being like a new broom.³ Why does this seem a good description?

Suppose you could sweep away the unpleasant, unhappy parts of 1957, which ones would you want to be rid of?

Suppose you could sweep into 1958 three things that would make it a year of joy and gladness for all the world, what three would you choose?

MUSIC FOLLOWED BY RESPONSES

LEADER:

Sometimes people caution us, "The days of the new year will slip away so fast you cannot hold on to even one of them with your hands." In what way can you hold on to a day?

Think back to the days of 1957, January and February days, summer and fall days. Which one, if you could, would you like to live over again? What made it seem the best day?

MUSIC AND RESPONSES

LEADER:

American families sometimes say, "On New Year's Day we'll turn over a new

leaf." What does it mean to "turn over a new leaf"?

Japanese families express the same idea in a different way. They say "We'll make a new start," and that is exactly what they do. Before the New Year, Japanese boys and girls, fathers and mothers offer their friendship again to any whom they have wronged, to any who have wronged them. They pay all unpaid debts. They return whatever has been borrowed. They forget the disappointments of the old year. For on New Year's Day there can be no unfriendly feelings in any heart. There can be no unpaid debts. There can be no borrowed item in any home.

Perhaps you have thought of a particular way to "make a new start" or to "turn over a new leaf" for the new year?

Some people believe that choosing a good rule, then trying to follow it, is one way to have a happy new year. And they look in the Bible to find their rule.

LEADER READS FROM THE BIBLE:

This rule helps a person remember how to treat other people. "So whatever you wish that men would do to you, do so to them." (Matthew 7:12)

This rule helps boys and girls remember that they too can grow in the same ways that the boy Jesus grew. "And Jesus increased in wisdom and in stature and in favor with God and man." (Luke 2:52)

(The leader shows the printed verse cards. The children will read these verses and give reasons why they seem appropriate as rules for the new year.)

PRAYER:

We know, our Father, that if this new year is to begin well and to continue well, each of us needs to turn over one leaf, or two or three. No one of us is now what he could be if he tried. We want to be generous—yet we act in selfish ways; we want to take turns—yet we push in ahead, to be first; we want to apologize when we are wrong—yet we say nothing.

We thank you for the "treasure of the new year," with its 365 new days. Help us to use each one in a way that is pleasing to you. Amen.

2. Forgetting one's self

MUSIC AS CHILDREN GATHER FOR WORSHIP

ALL SING: "Enter into His Gates with Thanksgiving"

ALL SING: "For the Beauty of the Earth" stanza 1.

LEADER:

With every singing of this song we discover there are new ways to think about the words so they have new meanings for us. The words remain the same each time we repeat them, but the pictures they put in our minds may be quite different. The beauty of the earth is always new—never the same. Each one of us may discover this for himself if he only looks around each day wherever he is. Today winter beauty is everywhere! What winter scenes did you notice this morning?

The love that is "around us from our birth" is also ever new. Mothers, fathers, families, friends continue to find new ways to say "I love you." They find so many things to do for us! When you remember back through the past week, something will come to your mind to make you know this is true.

Let's think of these new ideas in the

²From *Juniors*, Copyright 1946, The Judson Press. Used by permission.

³"Welcome to the New Year" from *Come Christmas* by Eleanor Farjeon, J. B. Lipincott Company.

song's words while we sing them again.
REPEAT THE SONG: "For the Beauty of the Earth," stanza 1.

CONVERSATION:

The simple, familiar word pictures that poets use help us remember important ideas. What extra and new ideas have come to you during the week from the Treasure Chest poem and the New Broom poem?

New rules to follow and helpful ways to act also are described in the Bible. Two of these we learned last week. (Read these from the verse cards: Matthew 7:12; Luke 2:52)

Sometimes we also may learn from people about what seems good to do or not to do.

LEADER INTRODUCES AND TELLS THE STORY:

WHAT BRADLEY OWES⁴

Bradley may have known rules for making the year a happy one for his family or his class or his neighbors or himself—but you may doubt it. You see, eight-year-old Bradley had not yet learned the meaning of the words we sang about being thankful: "for the love that from our birth, over and around us lies."

Bradley didn't understand how love works in families and what it can do. Nor did he seem to get the idea of growing in favor with God and man and doing unto others as he wanted them to do to him. You will discover for yourself how wrong his ideas were, just as Bradley discovered it.

One morning when Bradley came down to breakfast, he put on his mother's plate a little piece of paper, neatly folded. His mother opened it and she could hardly believe what she saw. Bradley had written:

Mother owes Bradley:

For running errands.....25 cents
For being good.....10 cents
For taking music lessons.....15 cents
Extras 5 cents

Total that Mother owes

Bradley55 cents

Bradley's mother smiled when she read that, but she did not say anything. When lunch came she put the bill on Bradley's plate with the money, 55 cents. Bradley's eyes fairly danced when he saw the coins. Then he noticed another piece of paper beside his plate, neatly folded, just like the first one. When he opened it, it was a bill from his mother. This is what she had written:

Bradley owes Mother:

For being good to him.....nothing
For nursing him through his illness of scarlet fever.....nothing
For clothes, shoes, gloves, playthingsnothing
For his meals and room.....nothing

Total that Bradley owes Mother nothing

MOMENT OF QUIET

LEADER CONTINUES: If Bradley wanted to turn over a new leaf for the new year, what kind of rule might help him to live the new year differently from the old year? (The children's ideas may be expressed in some such phrase as "Forget yourself.")

Why is this also a good rule for us?

⁴From *Children's Story Sermons*, by Dr. H. T. Kerr. Adapted and used by permission of the publishers, Fleming H. Revell Company.

COME, O COME, LET US WORSHIP

Words by Elizabeth Allstrom

Music by James B. Danford

Two staves of musical notation for the hymn "Come, O Come, Let Us Worship". The lyrics are: "Come, O come let us wor-ship sing to-ge-ther with thanks-gi-ving" and "Come, O come let us wor-ship sing our prai-ses and our joy."

PRAYER SONG: "Lord, I Want to Be a Christian in My Heart," stanza 3.

LEADER:

Each week in this month of January we have discovered a particular rule, which if we follow it for the entire year, would cause 1958 to be remembered as a very special year not only by ourselves but by our families, our class, our neighbors and friends.

Who will tell us the two rules Paquito gave us, which we might never have discovered without his help?

What important rule did Bradley's message to his mother help us to understand?

What are the two rules that came from the Bible?

Suppose each person would practice these five rules every day? That person would be growing in the right way!

(Show the Bible verse card, Luke 2:52.)

Hoskie, whose story you are about to hear, had some new experiences that helped him to grow. Perhaps some of them will remind you of these four ways that Jesus grew.

TELL THE STORY: "Hoskie and His Pet Lamb," from *The Singing Secret*.

CONVERSATION:

How does doing hard things help a person to grow? What helped Hoskie to grow in wisdom? In stature? What helped him to understand more about God's love? And to make friends and be a friend?

Hoskie's New Year's wish for us might be, "Keep growing."

PRAYER:

O God, we want to be happy in our growing. We want to be of use to others as we grow. There are many things we need to remember if we are to grow in the right way. There are many ways we need to be helped. Guide us so that we will be willing to be helped. Amen.

3. Recognizing and Using God's Gifts

MUSIC AS CHILDREN GATHER

LEADER:

"Into this quiet place
We come again for worship,
To think about God, his love, his care,
To find ways to serve him."

ALL SING: "Come, O Come, Let Us Worship" (printed herewith)

PRAYER: (Use words of hymn, "Lord of the Sunlight" from *Children's Worship in the Church School*, page 181, substituting "us" for "me" in line 4.)

OFFERING: Let us continue our worship by sharing our gifts at this time. Sharing is one way of serving.

LEADER INTRODUCES AND TELLS THE STORY: "God's Gift to Paquito," from *The Singing Secret*

Paquito found another way to serve. He couldn't know that what happened to him on his island of Puerto Rico would give ideas to a group of boys and girls in a church school class in the United States, but if he could know, he would be pleased about it. (Proceed with the story.)

DISCUSSION:

If Paquito turned over a "new leaf" for the new year, what two rules might he put at the top of his new page?

Why do Paquito's two rules seem good ones for us, to look for God's gifts every day, and to find them every day?

In what ways did Paquito use his gift at home, so that Mother could see he was growing?

While the music plays, let each one think quietly of one idea that has come to him from Paquito. Now, think of one gift that God has given to you . . . now of one important way you may use this gift for someone you know.

CLOSING PRAYER

4. Growing

MUSIC AS CHILDREN COME TOGETHER

ALL SING: "The Norfolk Chimes" (stanza 1, 2, 3.)

ALL SING: "A Thank You Song" from *Children's Worship in the Church School*, page 178, stanza 1.

WHERE ARE YOUR TEACHING PICTURES?

To keep your teaching pictures clean, undamaged and indexed for immediate use you need a Teaching Picture Filing Cabinet.

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232 South Prospect Street, Marion, Ohio

Junior Department

by Elizabeth Patton MOSS*

THEME FOR JANUARY:

"Called to be saints"—the first Christians

For the Leader

There is probably too much material in the services below to be used in their complete form. Select the parts from each service which best fit your department or the subjects being studied in the classes. If there is special interest in one topic, the material for any one day might be divided and used on two consecutive Sundays, varying parts of it and repeating some parts. Or the readings may be expanded. Many of the hymns and readings will be more valuable if repeated several times until the children become really familiar with them.

1. The life of Jesus Christ

FOR THE LEADER:

How much strength and inspiration can come to us as we observe each season of the Church Year! When we center our thinking upon Advent, Epiphany, Lent, Easter, the Ascension, Whitsuntide, the Trinity, we are not only recalling the life of Jesus Christ, but we are strengthening our own determination to follow him in our growth as Christians. Not only do we worship him at his manger-cradle, but we seek to grow up into a life like his of full obedience and service, entering into the fellowship of his suffering that we may also know the power of his resurrection.

The first Sunday of the new year will be a suitable time to think about our Lord's earthly life and ministry.

WORSHIP CENTER: A large art reproduction depicting some phase of Christ's ministry, such as "And They Followed Him," by Wehle, or "Christ and the Fishermen," by Zimmerman.¹

CALL TO WORSHIP: Jesus said: "I am the Bread of Life; the Light of the World; the Door; the Good Shepherd; the Resurrection and the Life; the Way, the Truth, and the Life; the True Vine." (John 6:48; 8:12; 10:9; 10:11; 11:25; 14:6; 15:5)

HYMN: "O sing a song of Bethlehem" (The words of this hymn were printed in the November *International Journal*, page 38. It is found in the *Presbyterian Hymnal*. If unavailable, substitute another hymn about Jesus' ministry.)

SCRIPTURE: (Many of these passages will have been memorized by juniors. Whenever possible they should be given from memory; otherwise they may be read either by the whole group, by various classes, or by individuals.)

*Director of Christian Education, Riverside Community Church, Hood River, Ore.

¹Available from the Pilgrim Press, 14 Beacon St., Boston 8, Mass., or branch stores.

Leader: As Jesus grew up, he learned the Shema:

Response: Deuteronomy 6:4, 5

Leader: He also learned the Ten Commandments:

Response: Exodus 20:1-17 (in a shortened version)

Leader: As a boy, Jesus attended the Temple service:

Response: Luke 2:41, 42

Leader: Jesus also attended the synagogue service:

Response: Luke 4:16

Leader: Jesus sang many of the Psalms, such as the 136th:

HYMN: "Let us with a gladsome mind" (based on Psalm 136)

Leader: When Jesus became a man, he spent much time preaching, teaching, healing, and praying:

Response: Matthew 4:23, 24

Leader: In the Sermon on the Mount, Jesus taught the Beatitudes:

Response: Matthew 5:3-12

Leader: Jesus blessed little children:

Response: Matthew 19:13-15

Leader: Jesus made many friends:

Response: John 15:14

Leader: Luke 11:1, 2a

THE LORD'S PRAYER IN UNISON: (Often the Lord's Prayer is repeated so rapidly and thoughtlessly, not really prayed, that it becomes meaningless. Try using it less frequently, but on occasions when it has special significance, and help juniors to pray it with reverence and understanding.)

OFFERTORY HYMN: "Thy work, O God, needs many hands"

HYMN: "O Master Workman of the race"

2. The Disciples of Jesus

TO THE LEADER:

We are told frequently that juniors are at the age for hero worship. Let us not fail to let them know some of the great heroes of the Christian faith, as well as those they find in fiction, science, and sports.

WORSHIP CENTER: Perhaps a picture of Christ and his disciples. Probably "The Last Supper" by Leonardo da Vinci will be most easily found.

CALL TO WORSHIP: Mark 3:13-19 (Jesus ordains the twelve disciples)

HYMN: "Tell me the stories of Jesus"

MEDITATION: "Who is a saint?"

Heroes of the church, especially in earlier times, have often been given the title of saint. However, the Bible tells us that all Christians are "called to be saints" (Read Romans 1:7 and I Corinthians 1:2, 3.) In the Bible the word *saint* is almost always used in the plural as a term for the people of God. When we use the word *saint* as it is in the New

Testament we mean that a saint is any true follower of the Lord Jesus Christ, not necessarily one who does an unusual or heroic deed. Many Christians living today are just as worthy to be considered saints as those who actually bear this title.

In pictures and in stained glass windows the early saints of the church are often shown with a halo or nimbus around their heads. Someone has said that a saint is a person who lets the light of God shine through his life. All of us can try to do that. Think of as many modern saints as you can: Kagawa of Japan, Schweitzer of Africa, Laubach who has taught millions to read. It is about men and women such as these that a hymn has been written:

HYMN: "I sing a song of the saints of God" I sing a song of the saints of God, Patient and brave and true, Who toiled and fought and lived and died For the Lord they loved and knew.

And one was a doctor and one was a queen,
And one was a shepherdess on the green.
They were all of them saints of God and I mean,
God helping, to be one too.

They loved their Lord so dear,
And his love made them strong;
And they followed the right for Jesus' sake

The whole of their good lives long.
And one was a soldier and one was a priest,

And one was slain by a fierce wild beast,
And there's not any reason, no, not the least,

Why I shouldn't be one too.

They lived not only in ages past;
There are hundreds of thousands still.
The world is bright with the joyous saints
Who love to do Jesus' will.

You can meet them in school or in lanes
or at sea,
In church or in trains or in shops or at tea.

For the saints of God are just folks like me,
And I mean to be one too.

—LESLIE SCOTT*

SCRIPTURE: "The Twelve Disciples of Jesus" (May be given by two individuals or preferably by two groups or classes).

Voice 1: Simon Peter, the first disciple to confess Jesus as Christ, later denied him three times, afterwards became the leader of the disciples.

Voice 2: Matthew 16:15-17a

Voice 1: James and John were brothers, the sons of Zebedee. Sometimes called Sons of Thunder, they, with Peter, became the closest friends of Jesus. James was the first apostle to become a martyr.

Voice 2: Matthew 17:1

Voice 1: John was called "the beloved disciple," but he had many human faults to overcome. It was to John's care that Jesus committed his mother at the time of the crucifixion.

Voice 2: John 19:26, 27

Voice 1: Andrew was the first person to become a disciple. Then he immediately brought his brother, Simon Peter,

*Quoted by permission of Morehouse-Gorham Co., Inc., publishers. Music appears in *Hymns for Children and Grown-ups*, by Bristol and Friedell. (Farrar Strauss and Young.) Practice at least the words before the worship service.

to Jesus. All these first four disciples were fishermen.

Voice 2: John 1:40, 41

Voice 1: Philip was always a sceptical disciple, and had to be shown before he would believe. When convinced that Jesus was the Lord, he brought Nathanael also to be a disciple.

Voice 2: John 6:5, 7; 14:8

Voice 1: Bartholomew is sometimes called Nathanael. We do not know much about him except that he was a good man.

Voice 2: John 1:45-50

Voice 1: Matthew, also called Levi, was hated by the Jews because he collected taxes for the Roman government. Nevertheless after he became a disciple he won many of his people to Christianity. He also collected the teachings of Jesus for the Gospel of Matthew.

Voice 2: Matthew 9:9

Voice 1: Thomas is called "doubting Thomas," but though he sometimes doubted, he was loyal to Jesus and once said, "Let us also go that we may die with him."

Voice 2: John 20:24-29

Voice 1: The second disciple named James was called James the Less. His father was Alpheus, and his mother, Mary, was a friend of Mary, the mother of Jesus.

Voice 2: Acts 1:13, 14

Voice 1: Thaddeus is sometimes called Lebbaeus, sometimes Jude, sometimes Judas not Iscariot to distinguish him from the traitor. He was probably just an ordinary man, like most of the disciples, serving Jesus in any way he could.

Voice 2: John 14:22, 23

Voice 1: Simon the Zealot is always distinguished from Simon Peter. Called a Canaanite or Cananean, he was a member of a political party opposing the Roman government.

Voice 2: Luke 6:13-16

Voice 1: The name of Judas Iscariot is the last of the list. He betrayed Jesus to be killed, then, realizing his great sin, he killed himself.

Voice 2: Matthew 27:3-5

OFFERTORY HYMN: "Thy work, O God, needs many hands"

THE APOSTLES' CREED IN UNISON: (Explain that this was not written or used by the Apostles, but summarizes what they taught, and was written in the third century.)

PRAYER: Grant to us, Almighty God, that we may be numbered among thy saints. As thou has called us to be thy faithful followers, help us to serve thee to the best of our ability throughout our lives. In the name of Jesus Christ. Amen.

HYMN: "The Son of God goes forth to war" or "Faith of our fathers!"

3. The Apostle Paul

WORSHIP CENTER: A large map showing Paul's missionary journeys.

CALL TO WORSHIP: The Apostle Paul said: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

HYMN: "I sing a song of the saints of God" (See above under 2.)

MEDITATION: "Paul, the Special Messenger"

Paul, who before he became a Christian was called Saul, was not one of the twelve disciples who were chosen by Jesus to be with him during his ministry. Nevertheless he is called an apostle. "Disciple" means a learner or follower; "apostle" means one sent forth on a mission. The twelve disciples were later known as the twelve apostles.

How much we of the western world owe to Paul! Paul, a Jew, carried the Gospel to Rome; a Roman took it to England. The English brought it to America. And now Americans, in turn, are taking it back to Asia. Just think, there are American missionaries working today in Tarsus, Turkey, Paul's birthplace. What a thrilling assignment!

Paul was the first great missionary to the non-Jewish people. The miles he traveled and the places he visited during his lifetime seem almost incredible, considering the slow, primitive modes of travel and the hardships, persecutions and illness he endured. We are also indebted to Paul for much of our New Testament, for he wrote many of the letters, called epistles, which are found in our Bibles today. It is thought that Paul was beheaded in Rome during the persecution of the early Christians there.

OFFERTORY HYMN: "Thy work, O God, needs many hands"

PRAYER: A moment of silent remembrance and gratitude for Paul, and for all other missionaries who have followed his example. Then a moment of silence followed by a prayer of intercession

for all missionaries around the world, that God may guide them, guard them, and use them.

SCRIPTURE READING: (To be given by individuals or groups)

1. Paul wrote to the Christians at Rome: Romans 8:35

2. Paul wrote to the Christians at Corinth: I Corinthians 13:13

3. Paul wrote to the churches of Galatia: Galatians 5:26

4. Paul wrote to the Christian believers at Ephesus: Ephesians 2:19

5. Paul wrote to the saints who were in Christ Jesus at Philippi: Philippians 4:6

6. Paul wrote to the saints and faithful brethren in Christ at Colossae: Colossians 3:12, 13

7. Paul wrote to the church of the Thessalonians: I Thessalonians 5:16-18

HYMN: "Faith of our fathers! living still"

BENEDICTION:

(From time to time different elements of a worship service may be stressed. This may be an opportunity to think about the benediction. It means literally "the good words" said at the close of worship, to declare that God's blessing will continue with us wherever we go. Many benedictions appear both at the beginning and at the end of the epistles of the New Testament.) Use II Corinthians 13:14 in unison. This is known as "the Apostolic Benediction."

4. New Testament Saints

CALL TO WORSHIP: "Behold your calling . . . called to be saints . . . Grace to

Will your church provide
The Upper Room this Christmas Season?
Some 70,000 churches-of all evangeli-
cal denominations-distribute The
Upper Room regularly to their members,
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you and peace from God the Father and our Lord Jesus Christ."

HYMN: "I sing a song of the saints of God" (Printed above under 2.)

MEDITATION: "What are you going to be?"

Juniors are not too young to be thinking about vocations. Many may not decide for years what work they wish to do; many may change their minds several times, but some are already thinking and deciding about the subject. In all our thinking let us consider the claims of the church and its need for workers. Let us remember that all useful work is ordained of God and can be done for his glory.

The twelve apostles and Paul are the best known of the New Testament saints, but there were many others who spread the Gospel to all the world and helped build up the church. Some of them are mentioned several times in the Bible, some only once, some are not even called by name. But as we read the New Testament we discover that God used many different kinds of workers to serve in his kingdom. This is still true today. God can use housewives and businessmen, teachers and writers, carpenters and mechanics—all of us can do his work. The important thing is to remember that whatever work we do, in it we are called to serve God, called to be saints.

The word "vocation" means *calling*. Not only ministers are called of God; all Christians are called, but not all respond. Our aim in life should be to find out what God is calling us to do and answer his call.

We remember that Jesus himself was a *carpenter*; among his disciples were *fishermen* and a *tax collector*. Paul, the great missionary, was a *tent maker*.

First reader: Mark, who wrote the earliest of the four Gospels, was a companion on some of Paul's missionary travels—perhaps a sort of *secretary*. (II Timothy 4:11)

Second reader: Luke, the author of one Gospel and also of the book of Acts, was

"the beloved *physician*." (Colossians 4:14)

Third reader: Philip was a *layman* and a *deacon* who was used to convert many Christians in Samaria and to send the Gospel to Ethiopia. (Acts 8:35)

Fourth reader: Ananias was the disciple who accepted Paul into the Christian fellowship. We are not told what his work was—only that he obeyed God. What if he had been disobedient? (Acts 9:10, 11, 17)

Fifth reader: Lydia was a *business woman*, a seller of expensive purple dye made from sea shells, the first European Christian to be recorded. (Acts 16:14)

Sixth reader: Rhoda was a *servant* girl who heard a knock at the gate, and found it was an answer to prayer. (Acts 12:13-16)

Seventh reader: Dorcas, or Tabitha, was a *needle woman* or *dressmaker*. (Acts 9:36, 39)

Eighth reader: Erastus was a *city treasurer*. (Romans 16:23b)

Ninth reader: Apollos was an *orator*. (Acts 18:24-28)

Tenth reader: There was an unnamed *jailer* at Philippi who became a Christian while Paul and Silas were his prisoners. (Acts 16:25, 29-31)

Eleventh reader: *Government officials* also came to be saints. (Philippians 4:22)

UNISON READING: Romans 12:1-8

HYMN: "Faith of our fathers! living still"

PRAYER:

We thank thee, O God, for all the saints, named and unnamed, who through past centuries have had faith in thee. Use us, in our turn, to spread thy gospel and build up thy church. Help us all to find the work and the place in which we can best serve thee and fulfill our calling to be saints. Through Jesus Christ our Lord. Amen.

BENEDICTION: Use another benediction today: Jude, verses 24 and 25.

such as he must have been to have walked and worked the way he did during his ministry. Nor did he suddenly become a man of prayer who felt God's presence very real to him, a friend to all who loved little children, and one who sympathized with men and women in their joys and sorrows. Many childhood and boyhood experiences unrecorded in the Gospels must have helped make him what he later became. We need to use our imaginations to put ourselves with Jesus in Nazareth during these formative years. Through using their imaginations boys and girls may feel themselves akin to Jesus as they, too, face the growth experiences of adolescence.

Through these worship services you may help the members of your department resolve during this coming year to thank God for the mysteries of bodily, mental, social, and spiritual growth and to do their part to cooperate with God in providing the conditions under which normal growth takes place.

As a worship center for the month of January, select one of the pictures of Jesus which show him as a boy, either in the carpenter shop, or on the hilltop in Nazareth, or in the Temple at Jerusalem. The following are a few suggestions:

"Christ and the Doctors" by Hofmann
"The Workshop at Nazareth" by Briggs
"The Son of a Carpenter" by Lafon
"The Holy Family" by Grosso
"The Boy Christ in the Temple" by Clementz
"The Boy on the Nazareth Hilltop" by Elsie Anna Wood

You may arrange candles on either side of the picture to be lighted for the service. You may also place in front of the picture, between the candles, a Bible or New Testament opened to the passage, Luke 2:39-52 telling about Jesus' boyhood.

I. Thank God for the Wonder of Physical Growth

CALL TO WORSHIP:

We would see Jesus, Mary's son most holy,
Light of the village life from day to day
Shining revealed through every act most lowly,
The Christ of God, the Life, the Truth, the Way.

J. EDGAR PARK¹

HYMN: (You may wish to select one from among the following hymns which reflect Jesus' boyhood experiences.)

"O Master Workman of the Race"
"O Son of Man, Thou Madest Known"
"O Son of Man, our Hero Strong and Tender"
"O Thou Whose Feet Have Climbed Life's Hill"
"The Hidden Years at Nazareth"
"Young and Radiant He Is Standing"
"Now in the Days of Youth"

SCRIPTURE: Luke 2:39-52

LEADER: "See how they grow"

"And the child grew and became strong"—"and Jesus increased in stature."

¹From *New Worship and Song*. Copyright the Pilgrim Press. Used by permission.

Junior High Department

by Lucile DESJARDINS*

THEME FOR JANUARY

Jesus Grew—and We Grow, Too

For the Worship Committee

There is a wide gap existing in the minds of many as they think of Jesus, the Baby in the manger, and of Jesus, the Man of Galilee, who ministered to the needy, taught the multitudes, and gave his life for the world. For the sake of those intermediates who are developing so fast and finding so many problems in growing up, we wish the Gospels gave more space to the story of the "hidden years" in Jesus' boyhood and youth from his babyhood to the days when he started out on his ministry.

Luke's Gospel gives us one glimpse of Jesus during these important "growing years," with brief summary verses preceding and following the story of his experience in the Temple at twelve (Luke 2:39-52). This passage we are using as the theme passage for the month.

Back of these hidden years in the life of Jesus lies the miracle of growth. The gospel record says, "He grew in wisdom and in stature and in favor with God and man."

It is highly improbable that Jesus, at thirty years, suddenly became a strong, sturdy, muscular specimen of manhood

*Mount Union College, Alliance, Ohio.

How much we enjoy tiny babies in our homes! How tiny, cunning, and helpless are month-old babies! But how disappointed we must be if baby brothers or sisters remained tiny and helpless through the months and the years! One of the remarkable facts of life we almost take for granted is the miracle of physical growth.

A baby kicks his legs and waves his arms around aimlessly at first; then he learns to reach for things, to turn over, to pull himself up, then to creep, to take his first step, and then to toddle around. Finally he is ready to walk, to run, and to hop, skip, and jump. Muscles grow strong and skillful. Bones stretch out. A baby soon becomes a little boy or a little girl, then he or she quickly grows into a youth, and then becomes a man or woman; that is—if he has food and sunshine, and observes the rules of health.

Perhaps some of you, who are at the awkward stage right now because you are growing so fast, wish you would quit growing until you catch up with yourself. It may be that some of you who are still small wish you would start growing up soon. But you can be sure growth is the law of life. It is a wonderful experience which you share with Jesus who grew in stature, in physical strength, and in skill during the days in Bethlehem, in Egypt, and in the Nazareth home and workshop. Let us thank God for the miracle of physical growth and promise him at the beginning of this new year we will do our part observing the rules of health so we may grow strong and healthy bodies—fit to do God's work in the world.

PRAYER:

Our Father, we thank thee for Jesus, the Babe of Bethlehem. But we thank thee that he did not remain a Babe in a manger. We thank thee that he grew to childhood, to boyhood, and then to manhood; that he grew strong and wise and loving so that he could minister to those in need.

We thank thee for the evidence of physical growth in our own lives this past year, that we have been privileged to have the right food and sunshine and care so that our growing bodies have been nourished. May we keep those rules of health which will help us grow strong and vigorous. May we use our bodies in thy service during the coming year. Amen.

POEM:

The body, Lord, is mine to keep
In glowing health and strength for Thee
That through its life Thy life may live,
Thy will move strong and swift and free.
My body, Lord, is thine to keep,
Strong and swift and free.

ELEANOR STOCK

HYMN: "Christ of the Upward Way"

BENEDICTION

2. Growing in Wisdom

CALL TO WORSHIP: (As for the first service)

HYMN: (Selected from among those given for the first service)

LEADER: "The mind reaches out"

A little baby not only grows in muscle, flesh, and bone. His mind reaches out also. He tastes and feels and handles things, and in this way he learns about

the world around him. He soon learns to communicate in his own way with the people who make up his world. As soon as he begins to talk he begins to ask many questions, such as "Why? What for? What is it?" It isn't long before he starts out for his first day at public school.

We are sure that Jesus' mind must have reached out in this way, too. As he toddled around the Nazareth home and carpenter shop he must have asked Mary and Joseph many questions. Soon he was old enough to go to synagogue school where he learned more about the religion of his people. He must also have found in the Scriptures of his day much to nurture his growing mind and spirit.

But the greatest learning experience of all is recorded for us in Luke's Gospel. It was the occasion when Jesus went to Jerusalem with Mary and Joseph—when he had the chance to talk with the wise men in the Temple, asking and answering questions. Let us read once more this familiar story.

SCRIPTURE: Luke 2:41-51

INTRODUCTION OF NEW YOUTH HYMN:

One of the prize-winning youth hymns written recently was about Jesus as a youth. It was written by a young Methodist preacher, H. Glen Lanier, of North Carolina, a relative of the famous poet, Sidney Lanier. It may be sung to the tune *Melcombe L.M.* These are the words:

O Master, who in days of youth
Didst walk the path of light and truth,
Keep thou our feet upon the way
That leads to everlasting day.

Help us in days of youth to see
Visions of what our lives may be;
One fellowship in Christ our aim,
Our joy to magnify thy name.

O thou, who from thy youth didst prove
The highest law of life is love,
Fill thou our hearts with love divine,
And through our lives forever shine.

H. GLEN LANIER

LEADER: Jesus grew in wisdom until he became the greatest Teacher of all time. His words of wisdom about living have stood the test of the ages. If followed, they provide a sure and firm foundation for successful living. This is what Jesus himself said about them. (Read Matthew 7:24-27.)

PRAYER:

Dear Father, may we, too, grow in wisdom from day to day, from week to week, from year to year, so that we may know how to live in this world in a way pleasing to thee. We thank thee for those parents and teachers who answer our questions wisely and help us learn about thee and about the world and about Christian ways of living. Within our church and church school may we find answers to many of life's important questions. May we be wise and courageous enough to follow Jesus' teachings. Amen.

BENEDICTION

3. In Favor With God

CALL TO WORSHIP (As for the first Sunday)

HYMN: "O Master, Who in Days of Youth"
(Tune: *Melcombe, L. M.*)

SCRIPTURE: Luke 2:31-52; John 16:32

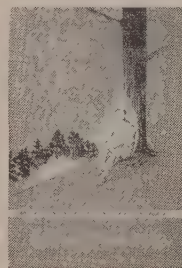
LEADER: "His Spirit Reached Up"

The most important way in which Jesus grew was in his fellowship with God, his heavenly Father. We can feel sure that Jesus as a man, during his earthly ministry, would not have lived the life of constant prayer he did if he had not learned the secret during his boyhood days in Nazareth.

We can imagine him slipping out of the crowded Nazareth home and the busy carpenter shop to go walking on the hills outside of the village where he could be alone and talk with God. Perhaps, as he sat on the hillside, he looked far away in the distance southward toward Jerusalem where stood the beautiful Temple which was so sacred to the Jewish people. He must often have thought of the wonderful experience he had had there when he was twelve years old, when he talked with some of the wise religious leaders of his people.

Many felt God to be especially present in the Temple, but Jesus had also learned to feel God's presence close to him in the great out-of-doors, in the home, and in the carpenter shop where honest workmanship was done.

Later, during his three years of active ministry, Jesus often slipped away from the crowd and from his friends for a quiet time alone with God. Let us read from the Gospels about some of these occasions.



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RESPONSIVE SCRIPTURE:

LEADER: Jesus prayed when he was about to choose his disciples.

FIRST READER: Luke 6:12-16

LEADER: Jesus prayed all night alone in the desert after he had spent a busy Sabbath healing and teaching in Capernaum.

SECOND READER: Mark 1:32-35

LEADER: Jesus prayed after the feeding of the five thousand.

THIRD READER: Mark 6:41-46

LEADER: Jesus prayed in the Garden of Gethsemane before his crucifixion.

FOURTH READER: Mark 14:32-42

LEADER: Jesus prayed on the cross.

FIFTH READER: Luke 23:33-34, 41-46

LEADER: Jesus also taught his disciples how to pray. Let us pray together the prayer he taught them.

PRAYER: The Lord's Prayer.

HYMN INTRODUCTION:

Another of the prize-winning youth hymns was written by the busy wife of a Baptist pastor in Pennsylvania. It may be sung to the tune, *Cym Rhondda* or to *Regent Square*. These are the words of the first and third stanzas of this hymn:

God, the Lord of lowly places,
Speak to us through common things,
Thou through whom a manger cradle
Joined the shepherds with the kings.
Make us humble; make us faithful;
Guide to all man's journeyings.

God, the Lord of prayerful living,
Gird us for the task begun,
As of old on Olive's mountain
Thou didst strengthen Christ thy Son.
Make us humble, make us faithful;
Striving that thy will be done.

JANE THURBER*

HYMN: (Either sing the hymn above or use "O Master, Workman of the Race" or "Christ of the Upward Way.")

BENEDICTION

4. Jesus Grew as a Friend

CALL TO WORSHIP: (As for the first Sunday)

HYMN: (Selected from among those in the list for the first Sunday or use one of the two new ones introduced on these pages.)

SCRIPTURE: Luke 2:52, with special emphasis upon the words "in favor with God and man."

LEADER:

Jesus, during his boyhood days in Nazareth, had learned to love people and to work with them. In the Nazareth home he had learned how to be a loving and patient and understanding "big brother" to the younger brothers and sisters in the home. In the work shop of Nazareth Jesus had learned the joy of working with Joseph as together they fashioned with skillful hands the objects of wood needed by their Nazareth neighbors for their homes.

When he was ready for his active ministry he did not work alone. He called some men to be his helpers. He shared his sense of mission with them. He was patient with them when they were slow to understand. But they were his friends. He was a sympathetic and understanding friend to them. He grew skilled in the ways of friendship during those growing years in Nazareth as he mingled with his neighbors. He was an understanding

friend to those fishermen and others of the twelve whom he called to be his disciples.

RESPONSIVE SCRIPTURE

FIRST READER: Mark 1:16-20

LEADER: He was friend to the many lonely, sick, and needy people who crowded around him during his ministry.

SECOND READER: Matthew 9:35-36

LEADER: He loved little children and drew them close to him.

THIRD READER: Luke 18:15-17

LEADER: He liked young people and wanted them to share with him his mission.

FOURTH READER: Mark 10:17-22

LEADER: He was interested in and loved people outside his own immediate social circle.

FIFTH READER: John 10:11-16

HYMN: (sung to *Londonderry Air*)

O Son of Man, our Hero strong and tender,
Whose servants are the brave in all the earth,

Our living sacrifice to thee we render,
Who sharest all our sorrow and our mirth.
O feet so strong to climb the path of duty,
O lips divine that taught the words of truth,

Kind eyes that mark'd the lillies in their beauty,
And heart that kindled at the zeal of youth;

Senior High and Young People's Departments

by William D. McINNES*

THEME FOR JANUARY:

To Live by Faith

To the Worship Committee

"How do we worship God?" or "How does God want us to worship him?" These are problems that historically have been met in varying ways. One solution contends that God should be worshiped by doing certain rites and saying certain things. Here the major emphasis is placed upon the form—numerous and beautiful forms such as hymns, poems, prayers, litanies, writings, responsives, meditations, and even paintings.

Yet just to know the form has no meaning until one sees beyond the form to the reason for the creation of it. Each form (hymn, poem, etc.) at its origin was a response to a need, a problem, an attitude. Among Protestants especially it was recognized that the important thing was the spirit underlying the creation of the form. Consequently, Protestants contend that worship should be a result of

*Student at College of the Bible, Lexington, Kentucky.

Lover of children, boyhood's inspiration,
Of all mankind the Servant and the King;
O Lord of joy and hope and consolation,
To thee our fears and joys and hopes we bring.

Not in our failure only and our sadness
We seek thy presence, Comforter and Friend;

O rich man's Guest, be with us in our gladness,
O poor man's Mate, our lowliest tasks attend.

FRANK FLETCHER*

PRAYER:

Our Father, help us, like Jesus, to grow in friendliness to those around us. May we learn from him how to be real friends in our homes, in our school, in our church, and in our community. Save us from cliquishness and snobbishness, from quarrelsomeness and selfishness. Help us to forget ourselves and to reach out in friendliness to the stranger and the outsider and to persons of other races and nationalities, and draw them within our friendship circle and within the circle of thy love. In the name of the Christ, the Friend of all we pray. Amen.

BENEDICTION

*Words by Frank Fletcher. From *Enlarged Songs of Praise*. Copyright 1925 by Oxford University Press. Used by permission.

the personal need to come face to face with our Maker. To mind comes the statement of Jesus to the woman of Samaria, "The hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth."

How, then, are we to worship God? Yes, we will use hymns, prayers, and Scripture, not as meaningless forms, but rather with an attitude of heartfelt need to come into the presence of God, using all of the resources at our command.

As we look at our youth group, a second problem comes to the forefront. How can we find a common concern about which all of us should concentrate during the period of worship? Each person should be recognized as one needing individual consideration, having problems which are only his, expressing himself in particular ways, and accepting Christianity in varying degrees.

The suggestion for the solution to this problem seems at first to exclude some. It is a recognizably slow process, yet it is true that only when the mass is forgotten and the hopes, dreams, problems, and life of one specific person become the guide for the creating of a service can any real

gain be expected in the life of that or of any individual.

For instance the whole problem of how "To live by faith" is too vast to have relevance to young people. But specifically Jim's problem may be coming to believe in a God when the world about him is filled with scientific data that leaves little room for God. Jane, on the other hand, thinks that a faithful life is nice, but that it is not practical. Tony's problem is that he lives for God only as long as the going doesn't get rough. And Sarah claims to be a Christian but she doesn't act like it.

In suggesting the services this month, real people have been characterized and an attempt at creating a worship service to suit this individual has been related in commentary form. It is hoped that if there are not any Tony's, Sarah's, Jim's, or Jane's in your group you will be able to use the same method to plan a service or group of services that will benefit your own young people.

1. Faith of a scientist (Jim)

Jim is an aspiring scientist. He is impressed with the knowledge of what science has discovered. Even though science can not create life nor matter, other than the synthesis of present materials, Jim is almost convinced that God is an idea of the mind. Yet Jim does come to Church because—"some things make good sense."

Of course the thing that we must do is to meet Jim on his own terms. Perhaps a poem would do the trick.

POEM: "The Search for God"

I sought Thee round about, O Thou my God,

To find Thy abode:

I said unto the Earth, "Speak, art thou He?"

She answered me,

"I am not." I enquired of creatures all,

In general,

Contained therein: they with one voice

proclaim

That none amongst them challenged such

a name.

I asked the seas, and all the deeps below,

My God to know:

I asked the reptiles, and whatever is

In the abyss:

Even from the shrimp to the leviathan

My enquiry ran:

But in those deserts, which no line can

sound,

The God I sought for was not to be found.

I asked the Air, if that were He, but know

It told me, 'No':

I from the towering eagle to the wren

Demanded then,

If any feathered fowl 'mong them were

such:

But they all much

Offended at my question, in full quire

Answered, to find my God I must look

higher.

THOMAS HEYWOOD (1574?-1641)

This isn't all of the poem, but it is all that Jim would accept right now, so we switch from this type of verse written by Thomas Heywood in the late 1600's to the verse of a modern writer, T. S. Eliot. If possible, secure from your library or elsewhere a copy of the poem "The Rock," by T. S. Eliot. This is printed in T. S. Eliot, *The Complete Poems and Plays*, published by Harcourt, Brace and Company, 1930. Read pp. 106-109.

If you cannot get a copy of this poem, read from the Book of Job, in the Revised Standard Version, chapter 38 and parts of chapters 39-41, closing with 42:6. These magnificent passages are admirably suited for choral or dramatic reading.

Even though Jim doesn't like to sing himself, he does like to hear other people sing, so the use of a hymn or two would be good. At the end of the verse by Eliot, the use of "Our God, our Help in Ages Past" is recommended.

To use this material with Jim will not answer all his doubts, but it may bring his problem one step closer to a solution. Furthermore, to use this material means that you will have problems to overcome in the presentation of it. A worship center for the service might well be a spotlight pin-pointed on a large black curtain or cloth. Beginning the service should not put Jim in a defensive position; thus a familiar hymn or perhaps two should be chosen. If you wish to use Scripture, the first chapter of John would introduce the selection by Mr. Eliot or the passage from Job.

2. Faith and Works (Sarah)

Sarah is the type of person who needs to know that faith is action. Her life is filled with all types of society—school, club and general busy work meetings. Church for her is participation in another club. Even though she knows of God, she has not yet found her service to God important in life. Appealing to her, we need to use both emotion and the intellect. Matthew 25:31-46 will provide the emotion. Perhaps this excerpt from Thomas Paine's *The Age of Reason* will supply the intellect.

READING:

"Were man impressed as fully and strongly as he ought to be with the belief in God, his moral life would be regulated by the force of that belief. He would stand in awe of God and of himself, and would not do the thing that could not be concealed from either. . . . The Power that called us into being can, if He pleased and when He pleased, call us to account for the manner in which we have lived here, and . . . it is rational to believe that He will . . . Religion is man's bringing to his Maker the fruits of his heart . . . The practice of moral truth, or in other words, a practical imitation of the moral goodness of God, is no other than our acting toward each other as He acts,—benignly towards all, . . . forbearing with each other; for He forbears with all . . . It is the fool only, and not the philosopher or the prudent man, that would live as if there were no God."

THOMAS PAINE²

How the Scripture and the reading are put together is quite important. Some people say that mind or intellect should come first, then emotion. In this case I believe that it would be good to put some emotion in front of the intellect. Thus the suggestion is made that Matthew 25:31-36 be used before the meditation and that verses 37-46 be used after it. Hymns like "Draw Thou my Soul, O Christ," "My Master Was a Worker," and "We Would Be Building" have a place in developing the desired attitude in Sarah. And this prayer, which was once the prayer of a poor slave, may be-

come the prayer that Sarah would like to pray:

PRAYER:

O Lord, I do not know Thee very well, but I believe that Thou art a good master, and I want to be a good servant. O Master, show me how to do right. Help me, O Lord, today, not to be angry, nor idle, not to tell any lies but to be faithful in everything. If I am beaten or ill-used unjustly, help me to bear it, as the good Master Jesus bore it patiently when they beat Him.³

3. In the Midst of Strife (Tony)

Tony is a fair weather Christian. When the crowd is the other way, so is he. When life closes in around him, when he doesn't get his way, when he feels frustrated, he leaves Christianity behind.

Peter was a good example of the same sort of guy. Remember when Jesus was being tried, Peter was standing by, looking on but denying that he knew of this man Jesus. Yet it was a few short months or weeks before that Peter had told Jesus that he believed him to be the Son of God.

³A Poor Slave's Prayer, by J. F. Clarke.

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²From *The Age of Reason*, pp. 6, 60, 179, 180, 182.

In relating the life of Peter to the worshipers we may be able to make it seem alive to Tony. One suggestion for the use of the experience of Peter would be the following.

OPENING: "Who do men say that I am?"
 "You are the Christ, the Son of the Living God."

HYMN: "Are Ye Able" (stanza 1)
 MEDITATION:

Peter was one of the most ardent followers of the Lord. He was the first to confess his belief that Jesus was the Christ. On repeated occasions he affirmed that he would even die for Jesus. At one time he even took up the sword to defend Jesus from the mob which came to put him to death. Peter was to become the accepted leader of the early Christian church, yet. . .

SCRIPTURE: John 18:12-18; 25-27
 MEDITATION:

Jesus told Peter that Peter was not yet able to lay down his life even though he loved and believed in Jesus. Here was a man that had spent approximately three years with Jesus and even so he had not been able to come to the maturity that Jesus required, for when trouble and disillusionment came he was afraid to come to his master's defense.

HYMN: "Are Ye Able" (stanza 2)
 MEDITATION:

Peter found that his life had not been fully mature. He had let his trust and faith apply only when times were not troubled, when Jesus was an inconspicuous carpenter from Nazareth. But after seeing the risen Lord and feeling his assurance of forgiveness, Peter took faith and was able to face the very men to whom he had denied Christ. He dared to tell them that they had crucified the very Messiah for whom they had been waiting.

HYMN: "Are Ye Able" (stanza 4)

LITANY: "Are Ye Able"

Leader: Our Master has said, "If any man would come after me, let him deny himself and take up his cross and follow me." Are ye able?

Response: Lord, we are able.

Leader: Our Lord has said, "Let your light so shine before men that they may see your good works and give glory to your father who is in heaven." Are ye able?

Response: Lord, we are able.

Leader: You have heard him say, "You shall love the Lord your God with all your heart, and with all your strength and with all your mind, and your neighbor as yourself." Are ye able?

Response: Lord, we are able.

Leader: You have heard his final challenge, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all I have commanded you." Are ye able?

Response: (The worshipers, are to sing the refrain of "Are Ye Able," Said the Master.)

4. Faith in Practice (Jane)

As we study the needs of Jane, we can

"From "Worship for Intermediates and Seniors," by Donald F. Clingen. *Bethany Church School Guide*, July 1957. Used by permission.

think of several instances where this same kind of situation is portrayed in the New Testament. As Jesus, Peter, James, and John came down from the Mount of Transfiguration they were met by disciples who had found their power to heal the epileptic boy lacking. Peter tried to walk on the water and failed. True, these are extreme situations, yet as the Old Testament preserves for us in the experience of Job, their impracticability is in man's small capacity for faith.

Since Jane is concerned with the practical things, we should be sure that the things we suggest in worship have practical value to her. Yet in the *worship center* we need not become enslaved to pragmatism. In fact, the kind of faith she needs would be symbolized by a world held in suspension by a black piece of thread. Add to this a sprig of green vine. The vine should have no roots, and should not be in soil or water, but should also be in suspension.

Before the service starts pass out slips of paper with the words, "Can you believe that there is nothing practical about faith?" The service itself may proceed in an order similar to that which follows.

OPENING: Hebrews 11:1 (To be preceded by meditative music)

MEDITATION:

"I am standing on the threshold about to enter a room. It is a complicated business. In the first place I must shove against an atmosphere pressing with a force of fourteen pounds on every square inch of my body. I must make sure of landing on a plank traveling at twenty miles a second round the sun. I must do this while hanging from a round planet, head twirling out into space, and with the wind of ether blowing at no one knows how many miles a second through every interstice of my body. The plank has no solidarity of substance. To step on it is like stepping on a swarm of flies. Shall I not slip through? Verily it is easier for a camel to pass through the eye of a needle than for a scientific man to pass through a door. And whether this door be a barn or a church door, it would be wiser that he should consent to be an ordinary man and walk in than wait until all the difficulties involved are resolved."

A. S. EDDINGTON*

HYMN: "God Moves in a Mysterious Way"

VOICE: Is nothing practical in faith?

SCRIPTURE: Hebrews 11:32-35

VOICE:

By faith we live from day to day. By faith we accept the tried hypotheses of years past, the knowledge of science, the cures of medicine, the logic of mathematics.

By faith we have a democratic society. In faith we love our neighbors. In faith our society progresses to bring a richer and fuller life to mankind.

SCRIPTURE: Hebrews 11:1

SCRIPTURE READER AND VOICE together: "Lord, we believe; help thou our unbelief."

HYMN: "All Our Hope on God Is Founded"

*A. S. Eddington, *Nature of the Physical World*, New York: Macmillan Co., 1929, p. 342. Used by permission.

A-Vs in Christian Education

(Continued from page 25)

strides in terms of musical selection and technical quality that your writer considers it time for a word of commendation in these columns. Word Records of Waco, Texas, is the materializing dream of young Christian men who sensed a need for sacred music on record and available to the general public, yet refused to sacrifice the integrity of their dream to so-called "commercial" criteria.

Consequently, your family and local church may purchase truly high fidelity pressings of choral, instrumental, and other renditions of hymns and great choral works at reasonable prices. Among the latest of Word's releases is one of the finest albums we have heard in many months. Frank Boggs and the Concert Orchestra of London have given us modern arrangements of 22 well-known hymns. Entitled "The Splendor of Sacred Song," the four-side, double record album features Mr. Boggs's rich bass voice and striking orchestral arrangements.

To hear these, check your local record dealers or write Word Records, 3407 Franklin Ave., Waco, Texas, for the one nearest you.

Myrta Ross Honored in Salute to Communications

Four representatives of the press, motion pictures, radio, and TV industries recently joined more than 400 guests in a tribute dinner for Mrs. Emory Ross, retiring director of communications for United Church Women. George Dugan, religion editor of the *New York Times*; Ralph Hetzel, vice president of the Motion Picture Association of America; Mary Margaret McBride, well-known radio and TV commentator; and Helen Hall, president of the New York Chapter of American Women in TV and Radio, emphasized in their "salutes" the importance of "communicators" in churches.

New Equipment Introduced by Two Manufacturers

Audio-Master Corp. announces the "audiotone" sound system, designed for portable use as a public address unit. Featuring dual speakers (8" woofer and 3" tweeter), the item weighs but 15½ pounds and is available from local Audio-Master dealers for \$79.50.

Bell and Howell announces its 750 Specialist, multi-purpose filmstrip-slide projector. Including a 5" f/3.5 lens as standard equipment, the unit will accept the B&H electric changer for automatic and remote control operation with 2x2" slides.

Concordia Films Announces Start of Old Testament Films

Under the supervision of executive producer Rev. Victor Growcock, the A-V arm of the Lutheran Church-Missouri Synod has begun production of 14 key stories from the Old Testament. Scheduled for release in early 1958, they will be available from all local Concordia Films rental libraries.

Books for Growing Leaders

(Continued from page 23)

New Dimensions for Peace, Chester Bowles. Harpers, 1955, \$4.50. This is a brilliant but at the same time an easily read analysis of the interplay of the forces of communism and democracy. As former ambassador to India, where he did an excellent job, the author is well qualified to write such a book. It is absorbing and informative.

Introducing Buddhism, K. S. Latourette. Friendship Press, 1956, \$.60. A simple yet authoritative survey of one of the widespread religions of today. This pamphlet indicates the relation of Buddhism to Christianity, and states the difficulties that missionaries face in trying to convert the followers of Buddha.

Japan at Midcentury, William Axling. Published in Japan; distributed by the American Baptist Publication Society, 1955, \$2.50. In *A Gray Rain*, Hazel S. McCartney. Harpers, 1957, \$3.75. The first of these two books is an interesting account of how the Japanese people fared on their pilgrimage from feudalism to democracy. The second is a charming tale of real-life incidents in Japan, and describes the beauty, graciousness, and hardships in that country. Both are warmly recommended.

The Dark Eye of Africa, Laurens Van der Post. William Morrow, 1955, \$3.00. An important book on the possible results of the brotherhood of man if it could be achieved. Interesting and provocative.

The World from Our Home, Friendship, 1957, \$.60. A pamphlet written by parents for parents, but equally good for teachers who want to know how they can supplement home teaching in their church school classes. The contributors indicate how they have helped their children develop friendly attitudes toward people of other nations and races.

General

The Minister and Christian Nurture, edited by Nathaniel F. Forsyth. Abingdon, 1957, \$3.50. Not only ministers, but members of official boards, religious education committees, and other laymen will be interested in this approach to the Christian education program of the local church. Containing questions and a bibliography following each chapter, it is good for study groups.

Your Church and Your Community, Huber Klemme. Christian Education Press, 1957; paper \$1.25, cloth, \$1.75. This excellent book was produced through the Cooperative Publication Association. It seeks to answer such questions as: What can a church do about problems of its own community? What can a church do to make its community more Christian? This should prove an excellent study book for local church and interdenominational use in planning a program of outreach to the community.

Delinquents in the Making, Glueck and Glueck. Harpers, 1952, \$3.00. These two well-known social workers, with the assistance of a large staff of scientists from various fields, made a ten-year social survey in order to determine the reasons for delinquency. Their scholarly report on the findings is here interpreted for the general reader. It upsets some of our common assumptions, such as that the typical delinquent comes from a broken family or from a poor home. Most delinquency roots in childhood disturbances. Valuable for parents and for workers with children and youth.

The Churches and Juvenile Delinquency, Robert and Muriel Webb. Published by Association Press for several units of the National Council of Churches, 1957, \$.50. This guide points up the responsibility of the churches for preventing juvenile delinquency, gives a brief summary of contemporary Christian thought on the subject, and suggests ways in which the churches may move forward in this field.

Recreation and the Local Church, Clemens, Tully and Crill. Brethren Publishing House, 1956, \$2.75. The manuscript for this book was prepared by members of the National Recreational Workshops sponsored by the Church of the Brethren. It includes sections on the philosophy and history of recreation, recruiting leadership, and gives helpful suggestions in the various recreational skills, along with suggestions for the use of buildings and facilities. It should prove a helpful source book for churches planning a recreation program.

Creative Crafts for Campers. Hammett and Horrocks. Association, 1957, \$7.95. An expensive volume, but it will be a valued resource for leaders in camps and for other persons who are interested in crafts and in outdoor living. Highly recommended. (It is an expansion of the sections on arts and crafts in the popular Camp Program Book, by Hammett and Musselman.)

Upstage-Downstage, Ben W. Brown. Baker, 1956, \$1.50. A famous teacher of dramatic literature wrote this indispensable guide for directors and producers of plays. The text is readable and arresting; numerous illustrations and cartoons add to its attractiveness. Far more valuable than its paper back would seem to suggest.

The Use of Music in Christian Education, Vivian S. Morsch. Westminster, 1956, \$3.00. An excellent handbook not only for choir directors but also for all persons who have anything to do with music in the church school. In addition to chapters on worship and hymns, there are others on instruments and the creation of music, listening experiences, graded use of records, choral speech, direction of choirs, and the objectives and standards of music.

Choral Readings for Fun and Recreation, Brown and Heltman. Westminster, 1956, \$1.00. Persons familiar with the other two booklets in this series will be glad to have this recent one that will be useful for members of a choral reading

choir as well as for the director. Contains numbers of appropriate selections.

Reference Books

Building and Equipping for Christian Education, C. Harry Atkinson. National Council of Churches, 1957, \$3.50. This book has official denominational acceptance. It provides authentic, comprehensive, and positive standards for constructing, remodeling and equipping buildings used for Christian education. Contains floor plans and illustrations.

Complete Concordance of the Revised Standard Version Bible, John W. Elison, compl. Thomas Nelson, 1957, \$16.50. This may appear quite expensive, but it is an essential reference book if the members of the church are using this version. Because of the use of a mechanical computer, a vast amount of work on this concordance was done in record time.

Harper's Bible Dictionary, Miller and Miller. Harper's, 1954, \$7.95. Some of the best authorities in our country shared with the authors the preparation of this excellent resource book. Useful for children, youth, teachers, and all adults.

Plays for the Church, Department of Worship and the Arts, National Council of Churches, 1957, paper \$.50. An annotated bibliography of plays of religious significance. It sets new standards for church play production. Many too difficult for performance by amateur groups are excellent for adult group reading.

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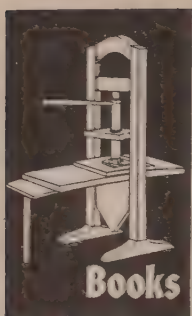
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Books off the Press

An Introduction to the Apocrypha

By Bruce M. Metzger. New York, Oxford University Press, 1957. 274 pp. \$4.00.

Various circumstances have conspired to give our age a new interest in everything pertaining to the Scripture, and the recent publication of the Revised Standard Version of the Apocrypha has made readily available some of the books which originated between the Testaments and help to throw light on both. For the ordinary reader no better guide is available than the book under review. Himself a member of the Standard Bible Committee, Dr. Metzger is especially well qualified to tell us just what the Apocrypha are (the word is plural!), and the place they have occupied in the life and thought of the church.

The first half of the volume consists of an introduction to the several books of the Apocrypha, and indications regarding the contents that will want to make the reader turn to the books themselves. This is followed by a section on the Apocrypha and the New Testament, pointing out parallels and contrasts. A summary is then given of the various attitudes that have prevailed in the church towards the Apocrypha, both before and after the Reformation. Here are some interesting sidelights on church history.

The chapter on "The Pervasive Influence of the Apocrypha" will suggest to the church school teacher many hitherto unused resources. Dr. Metzger has collected amazingly varied illustrations of how the books of the Apocrypha have affected English literature as well as the music and art of the world. The author, noted for his bibliographical skill, concludes the volume with a well chosen list of titles for those who wish to read further in this newly reopened field.

J. CARTER SWAIM

About the Bible

By Frank W. Moyle. New York, Charles Scribner's Sons, 1957. 182 pp. \$3.50.

When the London *Times* published in 1955 its famed supplement devoted to the Bible, popular reaction suggested to an Anglican clergyman the need for a book which would enable the man in the street to understand why he should read the Bible and how. This book by the rector of Allesley, Coventry, is the re-

sult. We mentioned the man in the street. The volume reflects much of what the author actually said to the man in the pub. At the invitation of the owner, Moyle visited the pub each Sunday night for two years, making a talk of eight to ten minutes and then answering questions.

That suggests not only the problem faced by the contemporary church but the spirit of understanding and goodwill in which the author has undertaken to solve it. There are sixteen chapters dealing with what God has spoken and man's response. Not all sections of the Bible are dealt with, but the chosen portions are shown to have such relevance that the reader is set to wondering how the author would treat the portions not here represented.

In two world wars, British soldiers married Continental girls. What if the government should veto these marriages? This is Moyle's introduction to "The Romance of Ruth." Ecclesiastes he refers to as "A Book for Those Who Can Believe but Little" and the Psalms he calls "The Manna of the Church." The reader will occasionally feel that on matters of biblical introduction the material is dated, but it is refreshing to find a man who, after thirty years of parish work, so frankly and effectively faces the fact that "the Bible contains comparatively little in the way of hard facts and much more in the way of eternal truths by which men have lived" (p. ix).

J. CARTER SWAIM

What We Learn from Children

By Marie I. Rasey and J. W. Menge. New York, Harper & Brothers, 1956. 162 pp. \$3.00.

This book presents the findings of people who have worked with children at Rayswift Gables, a home for exceptional children of which Dr. Rasey is director.

The thesis of the book is based on a revision of ordinary assumptions as to how children learn. "Learning" means acquiring a skill or bit of knowledge or attitude to the extent that one has the ability to use the new item. Until one can do something with this new learning he does not really know it. On the other hand, experience connotes doing; therefore what has been experienced has been done, but the reverse seems not too true. The learning process might be set up in this sequence: experience—value—judgment—purpose—energy—release—action—experience. The second experience triggers the whole process again and again.

In light of these revised assumptions, it is seen that the environment plays a different and important part in the life of the learner, and the role of the teacher and nurturer is revised. Teachers do not teach; the child is his own teacher. "The learner can come to his nurturers, but the transaction is achieved only when the nurturer can open himself to the learner and the learner can open to him." The role of the teacher is one of being. Feeling and knowing contribute to that which results in doing; thus we are what we do.

Much of the book is devoted to studies illustrating these assumptions to the learner, the role of the teacher, environment, methods of observation, nurture, and human behavior in light of actual experiences with the children. Rayswift Gables.

The book is summarized with the following generalizations as to how to teach:

1. In studying the development of a person, look for the whole pattern of movement of the "energy-purpose-achievement" dynamic.

2. Arrange circumstances which surround the learner in such a way that is easy rather than hard for him to learn. The organism must do its own growing and learning.

3. Let all other introductory steps wait upon the development of the learner's attitude toward a learning situation.

4. Trust cooperation as the major technique of growth and development. We have learned for certain that children accomplish more through cooperation than through competition.

LENA CLAUSEN

American Churches and the Negro

By W. D. Weatherford. Boston, Christopher Publishing House, 1957. 310 pp. \$3.50.

A lifetime has gone into this careful study of the historic actions and attitude of the church in America toward the Negro. The first eight chapters describe attitudes and activities of the Episcopal, Quaker, Methodist, Baptist, Presbyterian, Lutheran, Congregational, and Catholic churches. Chapter IX reviews "Present Activities and Programs of the Churches." A concluding chapter discusses present needs.

"... antebellum white Christians looked upon the Negro as a possible son of God who had a right to every privilege of the Church, and it did not offend them to see him partaking of all these privileges; but, politically and economically, the slave rested under the curse and had no standing. We of the present time have reversed the attitude. We claim that the Negro has full rights to economic, civil, and political freedom, but we are sure that socially and religiously he must be completely separated and segregated."

In 1864 the Southern Baptist Convention declared that slave owners were as responsible for the religious welfare of their slaves as they were for that of their own children. Baptist churches in Portsmouth and Gloucester, Virginia, were served by Negro pastors. The Southern Methodist Church had 335 missionaries at work among Negroes in the decade prior to the War between the States. At the beginning of that war, the Southern Presbyterian Church had thirty preachers giving full time to work among Negroes. St. John's Lutheran Church in Charleston, South Carolina, in 1850, had 345 white and 192 Negro members worshipping together.

"We ourselves hold very contradictory

views. With our larger respect for personality, we would be shocked at the thought of holding any Negro as a slave. But we often treat Negroes with less respect than slaves. In a southern city recently the usher in one of the fashionable churches pleaded earnestly with Negroes not to attend the Sunday morning service of his church. Put beside that picture that of a group of the most highly respected planters of Charleston, South Carolina, joining a Negro church and worshipping each Sunday in a congregation where there were at least twenty Negroes (many of them slaves) to every white person in the congregation."

Should we long for the good old days, or move forward to something better?
R. L. HUNT

Christian Ethics

By Georgia Harkness. Nashville, Abingdon Press, 1957. 240 pp. \$3.75.

"Christian ethics is everybody's business," says Georgia Harkness in this latest book in her valuable series on Christian knowledge as applied to Christian living. This is true because Christian living is an imperative in our day. As true today as in the days of Diogenes is the statement that "Christians hold the world together."

Christian ethics is here defined as "the systematic study of the way of life exemplified and taught by Jesus applied to the manifold problems and decisions of human existence." The author quickly contrasts the views of leading philosophers, from Plato to John Dewey, with the biblical foundations of Christian ethics as they have been validated through centuries of Christian experience.

In the second half of the book Christian ethics as applied to the persistent social problems of our day is discussed through a balancing of current secular reasoning against alternatives arising within the framework of Christian thought.

Though there can be no one way to discover the will of God in each concrete situation, the Christian needs to hammer out his decisions on the anvil of Christian ethics.

LAEL A. HENDERSON

Varieties of Human Value

By Charles Morris. Chicago, University of Chicago Press, 1956. 209 pp. \$5.00.

In this pioneering research study, college students in the United States, Canada, Norway, India, China, and Japan were asked their reactions to thirteen conceptions of the good life, thirteen possible "ways to live," summarized as follows:

Way 1: preserve the best that man has attained

Way 2: cultivate independence of persons and things

Way 3: show sympathetic concern for others

Way 4: experience festivity and solitude in alternation

Way 5: act and enjoy life through group participation

Way 6: constantly master changing conditions

Way 7: integrate action, enjoyment, and contemplation

Way 8: live with wholesome, carefree enjoyment

Way 9: wait in quiet receptivity

Way 10: control the self stoically

Way 11: meditate on the inner life

Way 12: chance adventuresome deeds

Way 13: obey the cosmic purposes

Evidence is reported that the ratings of the Ways varied with "differences in sex, somatotype, temperament, character, intercultural traditions, economic status, and size of community in which the subjects were raised." Yet the differences due to these factors are less than those found between the several cultures.

A clear pattern marks students in the United States, whether the groups were from east or west, north or south, or were Catholic, Protestant, or Jew. Similarly a pattern was found for students in India, and the differences between the cultures was the most significant difference found.

Factor analysis leads Dr. Morris to

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TO SET the background for current political action, Dr. Hutchison traces the development of Western economic and political philosophies—from the ancient Greeks and Hebrews to the present. In effect, the story of man's attempt to apply Christian ethics to his society. A book in the *Christian Faith Series*, Edited by Reinhold Niebuhr. \$3.50

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believe that underlying valuations of the good life in the different cultures are five common "value dimensions," which may be characterized as: "social restraint and self-control, enjoyment and progress in action, withdrawal and self-sufficiency, receptivity and sympathetic concern, and self-indulgence or self-enjoyment." In terms of these five dimensions, individuals, groups, and cultures can be further compared, he believes.

To this reader, one inference for the Christian educator is that the total community or total culture plays a major

role in giving the individual his system of values. If this be true, the Christian educator must look beyond the institutions of home, church, and school, in defining his job. According to this study, the community played a larger part than these three institutions combined, so far as his method was able to determine. Or perhaps it would be more accurate to say that these institutions were saturated in the total culture. Individual differences were found through all cultures.

Another significant finding is that value choices occur in a field, responsive to many kinds of variation in the field. Applied to the problems of education, this would mean that the same experience could move one student in one direction while affecting another student in the opposite direction. These findings are consistent with those of other recent studies.

R. L. HUNT

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Twelve Baskets Full

By Margaret T. Applegarth. New York, Harper & Brothers, 1957. 245 pp. \$3.00.

Miss Applegarth has taken the general theme of Christian stewardship and has made specific applications of this basic principle of Christian living to dozens of concrete situations in life. The "baskets" about which Margaret Applegarth is concerned are many: waste baskets, lunch baskets, sewing baskets, and offering baskets.

There are many clever and useful illustrations in this book. Thus, bank accounts are treated in a meditation called "Check-book into Prayerbook." Offering envelopes are delightfully described as "Murder in the Cathedral Every Sunday at 11 a.m." Making a last Will and Testament is hilariously described "Where There's a Will." Television comes in for a good panning as "The Most Colossal Giveaway Prize on Earth." Miss Applegarth has two meditations on the income tax: "1040 and All That" and "Death and Taxes: Canticle for an Innocent Churchgoer." Women will be especially interested in the delightful chapter, "Tied to His Mother's Purse Strings."

Miss Applegarth is a careful student of the Bible and her studies of Isaiah and St. Luke make delightful reading.

Both ministers and teachers will want this book for reading and as resource material.

T. K. THOMPSON

The Gospels: Their Origin and Their Growth

By Frederick C. Grant. New York, Harper & Brothers, 1957. 216 pp. \$3.75.

After sixty years, Form Criticism has come of age to give us a new and "magnificent" view of the New Testament, says Dr. Grant, who is one of this country's outstanding New Testament scholars. Instead of the traditional "storybook life of Christ" of years gone by, or the Jesus of History of liberal theology, scholars, concentrating upon the oral traditions on which the Gospels

themselves were based, have shed new light upon the message of the church, the Good News about Jesus Christ. They have given us new insights regarding One who "while he 'spoke as never man spake' nevertheless spoke as man."

This book is a complete revision of an earlier book by Dr. Grant, *Growth of the Gospels*, and takes into account the progress of modern research. Intended as a college or seminary textbook, it also has value for the church school teacher who wishes to be well grounded in New Testament studies.

LAEL A. HENDERSON

The Acts of the Apostles

Edited by William Barclay. Philadelphia, Westminster Press, 1957. 213 pp. \$2.50.

The current interest in Bible study is leading many groups to discover that the Acts is an exciting book, and one which leads to fresh discoveries of the power of the Holy Spirit at work in the contemporary world. Gamaliel's counsel, "If this purpose and this affair is of men it will come to nothing, but if it is of God you cannot stop (these men)," is vindicated afresh in every careful study of this history of the beginnings of the Christian Church.

In his translation and editing of this volume of Westminster Press' Daily Bible Study Series, Dr. William Barclay, who is lecturer in New Testament and Hellenistic Greek at the University of Glasgow, has produced a fresh and helpful book for church school teachers and leaders of informal Bible study groups as well as for ministers.

LAEL A. HENDERSON

The Parent and the Jewish Day School

By Louis Nulman. 520 Monroe Ave., Scranton, Pennsylvania, Parent Study Press, 1956. 119 pp. \$3.50.

Why do parents choose to send their children to a Jewish Day School?

Parents of Hillel Academy under Orthodox auspices in Pittsburgh were asked why they chose to send their children to this school, and what they thought they were now getting from such attendance. The Orthodox Rabbi who asked the questions reports that "the decision to enroll a child in an all-day school . . . is a complicated process which must be seen from a broader and deeper perspective."

Most of the parents of the children were of Eastern European origin, one-third foreign born. Location of the school, and variation of the background of the parents, such as employment of the mother, are important.

"Most of the parents chose Hillel Academy for their children not because of their disapproval of the public school. In fact, many indicated their high regard for the public school. These parents decided to enroll their children in the all-day school because they found it impossible to give their children a good Jewish education under present conditions. They recognized the difficulties and

possible negative effects which result when children must attend both the public school and the afternoon Hebrew school."

Some parents of children attending the school move in the direction of closer affiliation with Jewish synagogues.

R. L. HUNT

Book Notes

Passport to Friendship

By William Peters. Philadelphia, J. B. Lippincott Company, 1957. 286 pp. \$3.75. Occasioned by the twenty-fifth anniversary of The Experiment in International Living, this book is a tribute to the vision and persistence of the organization's founder, Mr. Donald Watts. The Experiment sponsors the summer exchange of young people internationally, with the emphasis being placed upon living in a home abroad. Its philosophy is presented through the accounts of the participation of selected individuals.

C. FREDERICK STOERCKER

Sin and Salvation

By Lesslie Newbigin. Philadelphia, Westminster Press, 1957. 128 pp. \$2.50. This small book was written in simple enough language for church workers of South India to understand. It is commended to all church teachers and leaders who desire a clear and vigorous treatment of what is basic to Christian theology and to all of their teaching.

PAUL L. STURGES

A Pictorial History of the Negro in America

By Langston Hughes and Milton Meltzer. New York, Crown Publishers, 1956. 316 pp. \$5.95. This panoramic picture story of the Negro in America is already in its second printing. With more than 1,000 reproductions of pictures, paintings, broadsides, and cartoons, it covers social, political, artistic, and economic aspects of Negro life.

R. L. HUNT

A Teen-Ager's Guide to Personal Success

By Erma Paul Ferrari. Nashville, Abingdon Press, 1957. 126 pp. \$2.00. A presentation of the practical aspects of growing up: self understanding, etiquette, emotional problems, family relations, career, etc. Well written for young teens with a good common sense approach to the adolescent's problems.

ANDREW J. YOUNG

When the Time Had Fully Come

By Herman N. Ridderbos. Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Co., 1957. 104 pp. \$1.50. A Dutch theologian, professor at Kampen, the Netherlands, defends what he believes to be the Reformation doctrine of verbal infallibility. Admitting that the Gospels are proclamation rather than biography, he holds that the content of the entire New Testament is "the coming of the great time of salvation." Against Barth and Bultmann, he insists that "the crucial question is whether the historical facts as reported in the Gospels are decisive for human existence."

J. CARTER SWAIM

Teens to 21

By Alberta Z. Brown. St. Louis, Bethany Press, 1957. 95 pp. \$1.75. This book approaches some of the ethical issues and frustrations in store for the older teens. It presents big problems quite simply through illustrations and case studies. It seems more suitable for young teens as they become aware of the decisions which maturity involves. The solutions are a bit naive for the modern post-hi generation to whom the author attempts to speak, but the issues are well defined.

ANDREW J. YOUNG

Christmas Songs and Their Stories

By Herbert H. Wernecke. Philadelphia, Westminster Press, 1957. 128 pp. \$2.50. An interesting collection of facts about 54 Christmas songs from different countries and racial backgrounds. Included are the complete text and origin of each song, stories of the writer and composer when known, and information on available tune sources. Valuable for groups preparing Christmas programs and as a reference book for church and home.

Daily Bible Reading

Edited by Harold Lindsell. New York, Harper & Brothers, 1957. Vest-pocket size. Cloth, \$2.00; leather, \$5.00. A pocket-sized collection of related daily Bible readings from the Revised Standard Version, edited by the Dean of the Faculty and Professor of Missions at Fuller Theological Seminary.

Under the Steeple

By Gabriel and Dorothy Fackre. Nashville, Abingdon Press, 1957. 128 pp. \$2.00. This book is an attempt to help church laymen make the connection between what they are in the church and what they should be as servants of Christ. After discussing the specific functions of common-interest groups—or clans—in the church, the authors relate these "non-theological" factors of church life to present day theological concepts of the ecumenical church—the kingship of Christ, mission, and unity.

Glimpses of God

By Gertrude Schafer Hoffer. New York, Pageant Press, 1957. 105 pp. \$2.50. Based on one person's spiritual diary, these brief essays discuss the presence of God as seen through nature, persons, the Bible, and the commonplace. Simply written and useful for private meditation.

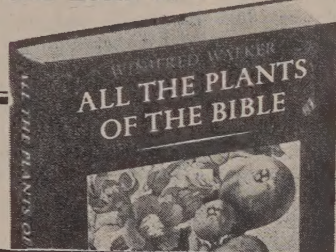
The King in His Beauty

By Miles Lowell Yates. Greenwich, Connecticut, Seabury Press, 1957. 91 pp. \$2.25. Meditations on the meaning of the incarnate life and person of Jesus as revealed in the Holy Birth, the Crucifixion, and the life of Christ as exemplar of the divine will. The Seabury Book for Advent 1957.

Christmas in Our Hearts

By Charles L. Allen and Charles L. Wallis. Westwood, N.J., Fleming H. Revell Co., 1957. 64 pp. \$1.00. A collection of brief Christmas messages for personal or group devotions demonstrating that Christmas is an attitude of the heart and the adjusting of all of life to the will of God.

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What's Happening

National Council Conference on Exceptional Persons

NEW YORK, N.Y.—The church's ministry to exceptional persons was the subject of discussion at a two-day consultation, October 4 and 5, between representative denominational and church council leaders and representatives of many agencies which work with persons having various handicaps. The consultation was called by the Commission on General Christian Education of the National Council of Churches and was held at the American Baptist Assembly, Green Lake, Wisconsin. About fifty persons attended.

Representatives of the agencies described the services they are able to render and how these can be of help to churches, but they also pointed out that many churches are already doing more to minister to exceptional persons than is generally recognized.

Attention was given to the fact that physically and mentally handicapped persons have far greater possibilities than is usually supposed, once the persons are accepted as they are and necessary adaptations are made in building, equipment, and program. Acceptance is the first and most important factor in the release of those potentialities. The psychological handicap imposed by the attitudes of those around exceptional persons is usually greater than the physical or mental handicap.

No hard and fast line can be drawn between handicapped, or "exceptional" persons and others. Most persons deviate from the average and are handicapped in some way. The failure of churches to make their programs sufficiently flexible to include all and their responsibility for giving more attention to this is becoming more and more apparent. One example of failure is the hazard imposed on persons with heart or other physical impairment by stairs at entrances and inside church buildings.

It was felt that in most cases exceptional persons should be included in the regular activities of the church, with only necessary adaptations being made.

In some instances, however, an attempt to draw a handicapped person into those activities would be harmful. In cases of doubt, it is well for the family and the church to have the counsel of a specialized agency. Some persons require opportunities in a protected environment under specialized leadership.

When handicapped persons are to be included in church camps it is imperative that high standards of health and safety be maintained. It is best for churches not to develop special camps for the handicapped, but to refer persons to the agencies which operate such camps.

One of the urgent needs is for more training of local church leaders for work with exceptional persons. Trained persons are needed to do specialized work, but it is even more important that training in the understanding of exceptional persons be included in regular leadership courses. Training in the understanding of personal needs and individual deviations from the "normal" helps a leader to work with all members of a group as well as with persons with pronounced exceptionality.

It was recommended that consultations similar to the one at Green Lake be held in many communities, under local initiative. Most communities would have available the counsel of agency leaders skilled in several fields of service to exceptional persons. The expansion of the church's ministry to handicapped persons must come largely through action in communities, under the initiative of persons concerned that that ministry be fully inclusive.

National Council Developments

NEW YORK, N.Y.—To keep pace with the growth and outreach of the churches' ministry over the nation's airways, a new Program Operations Department was set up early in October by the Broadcasting and Film Commission of the National Council of Churches. MR. BEN WILBUR, former BFC director of radio and well known in the industry for his association with the Voice of America, was named director of the new department. The reorganization will make the BFC program head directly responsible not only for current programs but for future empha-

ses suggested by the denominations which work in cooperation with BFC.

NEW YORK, N.Y.—Some 400 clergy, economists, business and labor leaders, educators and government officials gathered in New York on October 4 to salute the National Council's Department of Church and Economic Life on its tenth anniversary. In a speech DR. EDWIN G. NOURSE called for an application of the "anti-trust principle" to labor unions as well as industry.

At the closing dinner meeting MAYOR CHARLES P. TAFT of Cincinnati, chairman of the department, presented on behalf of the department's General Committee a citation of appreciation to DR. CAMERON P. HALL, director of the department since its beginnings in 1947.

NEW YORK, N.Y.—The REV. MERYL H. RUOSS has been appointed executive director of the Department of the Urban Church, National Council of Churches. He succeeds the REV. JOSEPH W. MERCHANT, who has gone to the Congregational Christian Division of Home Missions as Secretary of Church Extension and Evangelism for the Inner-City Church.

Mr. Ruoss was formerly with the Protestant Council of the City of New York. As director of the Council's department of church planning he developed a \$27,-000,000 master plan for Protestant church growth in ten key areas in New York City. His study, *Home Missions in Today's Society and Tomorrow's World*, is considered a major contribution to the philosophy and history of home missions. His *Mid-Twentieth Century Pioneers and Protestants* is an authoritative analysis of Puerto Rican migration to the mainland and is used by government and many agencies.

Group Development Labs to be Held

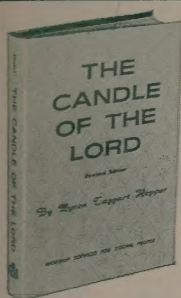
NEW YORK, N.Y.—The National Christian Education Department of the Protestant Episcopal Church announces a series of Church and Group Life Laboratories to be held during 1958. (This program is described in an article by Mr. Midworth in this issue.) These laboratories are open to clergy and professional workers from any denomination. The location and time of the laboratories are as follows:

January 13-25, Sycamore, Illinois
Jan. 20-Feb. 1, Richmond, Va.
April 28-May 10, Black Mountain, N.C.
May 26-July 7, North Colebrook, Conn.
June 2-14, Pacific Grove, Cal.
June 2-14, St. Louis, Mo.
June 9-21, Cambridge, Mass.
July 14-26, Cazenovia, N.Y.
Oct. 27-Nov. 8, Norman, Okla.
Oct. 27-Nov. 8, Corbett, Ore.
Nov. 10-22, Pawling, N.Y.

For further information write to REV. JOHN B. MIDWORTH, 28 Havemeyer Place, Greenwich, Conn.

The Protestant Laboratory sponsored by the National Council of Churches is announced on the inside front cover of this issue.

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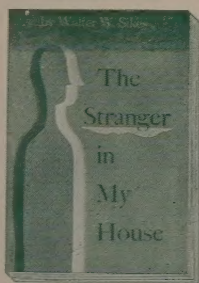
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